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H.E. LI YUAN HUNG.  
PRESIDENT CHINESE REPUBLIC.  
Commanded the Revolutionary Forces in 1911.



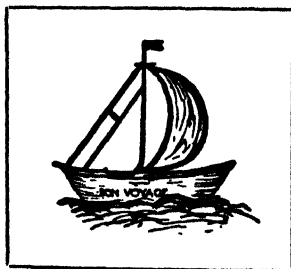


# Yesterday and To-day in China

BY

J. P. DONOVAN,

(Late Commissioner, Chinese Postal Service)



LONDON :

DRANE'S, 82a, FARRINGTON STREET, LONDON, E.C. 4

**LONDON.**

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**DRANE'S  
FARRINGTON STREET, E.C. 4.**

## DEDICATION.

To the memory of my late Chief, Sir Robert Hart, Bart., G.C.M.G., etc., etc., and my Chinese and Foreign Colleagues in the Chinese Postal Service, this small volume is dedicated.

J. P. DONOVAN.



## *Preface.*

**T**HE contents of this volume consists of articles which have appeared in different magazines, and lectures delivered by the writer at various times and places in England since his retirement from official life in 1915. This will account for some of the facts not being quite up to date, especially as regards the progress made in Commerce, Industry, Education, Railways, Post Office, Telegraphs, etc.

It is recognised by all who know the country best that China presents to-day by far the largest undeveloped field for commercial expansion. The advances which have been made during the past half century commercially, industrially and educationally are indications of the possibilities for future development when once the North and South are united, and the Tutchuns (Military Governors) abolished.

From the questions raised in the House of Commons as well as in the Press of this country recently, it might be inferred that China was on the point of Commercial ruin and financial collapse. But notwithstanding the brigandage, chaos, and unrest which has existed in certain parts of the country, the Foreign Trade was never so prosperous as the Maritime Customs Returns show. The revenue for the first half of the present year was \$2,000,000 = £225,000 above the figures for the corresponding period of last year. And they were considerably higher than previously.

“ To know China, and to know her intimately, is the first step towards a better international understanding ” says one of the ablest and most popular



leaders of Young China. If, therefore, the study of this small volume will help to a better and more intimate knowledge of China and her people, who are acknowledged to be among the "kindliest, most peaceable, contented, and industrious folk upon the face of the earth," the writer will be amply rewarded for his labour of love.

J. P. DONOVAN.

BOGNOR,

6th July, 1923

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## CHAPTER ONE.

### *China and Chinese Life.*

“**D**ESCRIBE to me the geography of a country,” said a distinguished writer, “and I will tell its future.” Before, therefore, describing some phases of Chinese life let us consider very briefly the antiquity, size, population and a few of the products of the country.

**ANTIQUITY:** If as some authorities think it is in Asia once again that will be decided the destinies of the world it will repay us to give some thought to a country like China which can boast of a civilisation going back at least 4,775 years. The Empires of Europe are of yesterday, and can scarcely boast of as many centuries as the Chinese can of millenniums. Even the ancient Empires of Babylon and Egypt cannot claim an antiquity greater than China, while their dominion and power perished 2,000 years ago. Although the Chinese could hardly have based their theories of the history of the world on geological science, they must have possessed a shrewd notion of the evolution of mankind for in the light of modern discovery it can be stated without hesitation that the earth has contained human beings for not less than 500,000 years. It is, therefore, quite possible that the claims of the Chinese as regards their antiquity are not at all extravagant. While foreign authorities differ as to when the real history of China began it is generally acknowledged that the present system of civilisation dates back to 2,852 B.C. when their first Emperor, Fu Hsi reigned, and who the Chinese look upon as the civiliser of their race. It is said that their third Emperor, Hwang Ti, or the Yellow Emperor, who ruled the country 2,697 B.C., built roads, constructed ships and

organised administrative departments for the kingdom. The Chinese had the mariner's compass 1,121 B.C., made coins 1,100 B.C., and knew all about the art of engraving 1,000 B.C. We are indebted to them for bank notes, gunpowder, the census, bull-fights, theatres, newspapers, printing, punch and judy and the system of Competitive Examinations for our Civil Service. They were the pioneers in the manufacture of porcelain and silk, and published books 500 years before Caxton. Some of their poems were written or rather graved on bamboo tablets 1765 B.C., collected and arranged by their great Sage, Confucius, who was born 551 B.C. The arts of both peace and war were cultivated several centuries B.C., two of their oldest works on military matters being written as early as the 6th and 4th centuries B.C. It has been said by an eminent authority that even after the Japanese had discarded the use of chariots, umbrellas and fans in their army, and adopted Western artillery and rifles, the study of these two works fired their resolution, and carried them through the war with Russia.

When, therefore, we Britishers are inclined to either look down on or patronise the Asiatic it would be well to remind ourselves of our indebtedness to Asia. If we were deprived of the basic discoveries and inventions which we owe to Asia, the entire fabric of Western civilisation would collapse. All the great religions of the world, as well as many systems of philosophy came from Asia as did the great teachers. Zoroaster from Persia, Buddha from India, Mahommed from Arabia, Lao Tzu, Confucius, and Mencius from China, and the greatest of all, Jesus Christ, from Judea. Centuries before America was heard of, and while England, France, Germany, and Spain were savage wildernesses, China had a civilisation, laws and literature of its own.

**SIZE :** The Chinese used to divide their Empire into the eighteen provinces which was called China

Proper, measuring 1,532,420 square miles, Manchuria, measuring 363,610 square miles, Mongolia, measuring 1,367,600 square miles, Tibet, measuring 463,200 square miles, and Chinese Turkestan, measuring 550,340 square miles. The total area of the whole being 4,277,170 square miles. The largest of the eighteen provinces in area is Kansu, in the North-west, measuring 260,000 square miles, while the population is only 5,927,997. Szechuan, which only measures 180,000 square miles, has a population of 49,782,810.

**POPULATION :** It is sometimes well for us to take a glance at the racial map of the world, the population of which is estimated at 1,646,000,000, of whom only 400,000,000 are in Europe. In Asia there are 910,000,000, of these the Chinese form the largest branch. In the 9th century B.C. the population of China was 22,000,000, at the Christian era it was 80,000,000. Three centuries later it had dropped to 23,000,000, and at the beginning of the 12th century it was 59,000,000. From 1711 to 1812 it had increased to 362,000,000, and in 1919, when the Postal Administration took a census it was estimated at 427,679,214 excluding those of Mongolia and Tibet. The population of Mongolia is estimated at 2,000,000, while that of Tibet is said by travellers to be about 1,000,000, so that the Chinese Republic including the outlying territories has a population of over 430,000,000. It will, therefore, be seen that it equals the aggregate populations of all Japan, Great Britain, Italy, the United States of America, European Russia before the war, Spain, Portugal, France, Austria before the war, and Canada.

**MINERAL RESOURCES :** These according to European experts would appear inexhaustible. If properly developed there is enough coal to supply China at its present rate of consumption for two thousand years. In the province of Yunnan there is enormous wealth such as rubies,



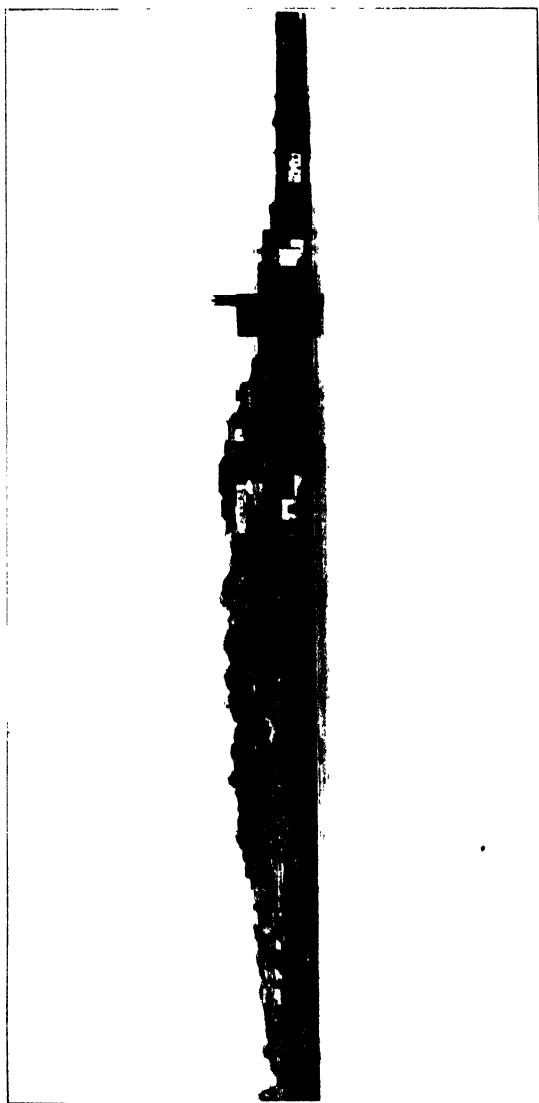
sapphires, garnets, topazes, amethysts, jade gold, silver, platinum, nickel, copper, lead, zinc, iron and coal. Copper is especially abundant; its ores of excellent quality have been worked for ages in over a thousand different places. In another province, Hupeh, there is a mountain of iron ore three miles long and 400 feet high capable of supplying 700 tons a day for a thousand years. It is estimated that the reserves of iron ore in the whole of China amount to one thousand million tons. This would mean that there is 2.5 tons per head of the population.

**AGRICULTURE :** It is estimated that there are some 650,000 square miles of land under cultivation or 400,000,000 acres. Very little land is devoted to pasture, every available inch being utilised for the production of food. In many parts of China the land produces two crops annually, and in the North-west a three-fold return is expected by the farmer. The districts which produce two crops are estimated to be 25 per cent of the total arable land, and on this hypothesis the producing area would be 500,000,000 acres or nearly one-and-a-third acre per head of the population of 400,000,000. As the manner of life of the Japanese is pretty much the same as the Chinese, the ratio in Japan does not exceed half an acre per head of the population. It is, therefore, evident that China could support double her present population if she adopted scientific methods of averting the droughts and floods and had an improved system of farming.

**OTHER PRODUCTS :** Among some of the things grown on the land are barley, beans, buckwheat, drugs of many kinds, and bamboo, which is one of the most useful plants the Chinese have. Independently of bamboo shoots as a food it produces the Chinaman with a thatch for his house, the mat on which he sleeps, the cup from which he drinks, and the chop-sticks with which he eats his rice. He irrigates his fields by means of bamboo pipes and cleverly constructed water-wheels ; his harvest is







PAGODA ANCHORAGE, FOOCHEW.  
One of the Five Treaty Ports opened after 1842.



gathered in with a bamboo rake, his grain is sifted through a bamboo sieve and carried away in a bamboo basket. The masts and sometimes the sails of his junks are made of bamboo. The shafts of his carts and the pole for carrying the sedan chair is also of the same material. He is flogged with a bamboo cane, used to be tortured with bamboo stakes, and finally strangled with a bamboo rope. I have seen an organ for one of the large churches which was made entirely of bamboo. There are also grown camphor trees, indigo, almonds, cotton in large quantities, sweet and white potatoes, rice, wheat, rhubarb, sesamun, mustard, millet of all kinds, Indian corn and many other things. The flora of China is rich and varied. Here are a few of the trees and plants: oak, cedar, chestnut, pine, thorn, tallow, banyan, bread fruit tree, betel nut (which grows to a great height), and the rattan. The fruit trees are pear, plum, peach, apricot, fig, banana, oranges of many kinds including a quinine or bitter orange, persimmons, pomegranate, lychi, arbutus, mangoes, mangersteins, and pineapples as well as pumeloes. Among the vegetables they have beans, cabbages, melons, turnips, leeks, spinach, celery and as already stated, potatoes of various kinds. And then as you know, we are indebted to China for the cup that cheers but does not inebriate. Until 1838 all the tea drunk in England came from China. It is cultivated in many provinces; but more especially in Hunan, Kiangsi, Hupeh, Fukien, and Kwangtung. It is a shrub which grows 3 to 6 feet in height, and flourishes best in sandy soil. The plant is allowed to grow two or three years before any leaves are plucked.

**GARDENING :** This is one of the fine arts in China and the results achieved are simply wonderful, their gardens containing azaleas, camellias, roses of various kinds, pæonies, coxcombs, sweet smelling magnolias, marigolds, pure white lilies, and the chrysanthemums which have been cultivated in China for many centuries. I have seen a rubbing

from a tablet which had a beautiful border of chrysanthemums that was over 1,200 years old. It was introduced into England about 100 years ago from China. Many wild flowers too may be seen as one travels in the "Middle Kingdom," and few can form any idea of the surpassing beauty of the hills covered with azaleas, clematises, wild roses, honeysuckle and white lilies. The last named I have seen growing on the hill slopes leading up to Kuling which is situated in the Yangtse valley and is over 4,000 feet high. They have also been seen among the hills of Hupeh and Yunnan.

**ORNITHOLOGY :** I have no time to describe the bird life of China ; but among others they have bustards, bitterns, buzzards, the cuckoo, ducks, falcons, kestrels, kingfishers, finches, geese, grouse, gulls, hawks, eagles, jackdaws, jays, kites, larks, magpies, mallards, moorhens, owls, partridges, pheasants, plovers, ravens, snipe, storks, starlings, swallows, swans, sheldrakes, thrushes, vultures, teal, wild-fowl, wrens, and many others.

**ZOOLOGY :** Of animals there are antelopes, badgers, bears, cows, deer, dogs, cats, foxes, hares, leopards, monkeys, pigs, wildboar, polecats, wild-cats, tigers, wolves, horses, mules, oxen, buffaloes, goats, sheep and others. Camels are known in the North, and the elephant, rhinoceros and tapir are to be met with in the forests of the Yunnan province. Donkeys are in use in central and North China, many of them being extremely strong and fast runners.

But the glories of China are her rivers and canals. The largest and most important river is that known by Europeans as the Yangtze, Son of the Ocean, though called by the Chinese the Chang or long river in contra-distinction to the Yellow River. It is some 3,200 miles in length, its source being in the Kwenlun mountains of the high Tibetan plateau. It divides the eighteen provinces in two equal parts,

nine being situated on one bank and the same number on the other, though two of the provinces, namely Anhwei and Kiangsu lie partly on both banks. During the summer months the current at Hankow 600 miles from the sea runs at the rate of 6 knots an hour, and the volume of water brought down at this point has been estimated at 1,000,000 cubic feet a second while that of the Thames which is only 40 miles from the sea is 2,300 cubic feet a second. The amount of solid matter carried annually past Hankow has been estimated at five billion cubic feet, and the drainage area is some 600,000 miles. This river is navigable in the summer as far as Hankow for vessels as large as one of our battleships, and steamers of light draught can go as far as Ichang, 360 miles above Hankow, while small shallow-bottomed gunboats and steamers can reach Chungking, 400 miles beyond Ichang.

The other large river in China is the Yellow river which has been called "China's Sorrow," owing to its erratic course by the constant change of the channel. This is some 2,700 miles long, having its course not far from the Yangtze, and flows into the Yellow Sea. It is said to have changed its course nine times during the past 1,300 years, and has always been and still is one of the most perplexing and serious problems for the Statesmen of China. The inundations caused by the overflowing of its banks at different times has produced terrible suffering and loss of life. According to some authorities more people have been drowned in the Yellow River during the last 1,000 years than were killed in all the wars of the world excepting, of course, the last one. These are the two largest of the ten rivers of China over 400 miles in length, the longest we have being Father Thames which is, I believe 115 miles long.

The canals of China which are mostly found in the central provinces are very numerous. In the seventh century during the reign of one Emperor,



4,800 miles of canals were made, remade and repaired, every family having to furnish a man between the age of 15 and 50 to assist in the construction, and received nothing but his food from the Government. The largest of these was what is known as the Grand Canal which extends from Hangchow the capital of the Chekiang province to Tientsin in Chihli a distance of 900 miles. It runs through four provinces, namely, Chekiang, Kiangsu, Shantung and Chihli. The oldest section from Chinkiang on the Yangtze to Hwai An-fu in the Kiangsu province was opened for traffic 2,400 years ago. Another section from Chinkiang to Hangchow was constructed between 605 A.D., and 617 A.D. Kublai Khan who established Peking as the capital of his Empire 1260-1295 A.D., improved, deepened, and extended the Grand Canal under the famous engineer and mathematician Kwo Show-king. Up to half a century ago it was used for transporting Tribute rice to Peking from the Central Provinces, and for many centuries provided a safe inland route for nearly a thousand miles from North to South for both goods and passengers. It is interesting to note that the construction of the first section of this canal synchronises with the time when Nebuchadnezzar was cutting his Royal canal at Babylon by gangs of captive Jews whom his chariots had dragged from desecrated Zion.

I can only refer in the briefest manner to the scenery of China. There are alluvial plains in the North, rich fertile valleys and fruitful dales in the East, and grand views from the mountain ranges in the West. The lakes while neither numerous nor large are celebrated for their beauty, some being studded with picturesque islands, and hundreds of years before Coleridge, Southey or Wordsworth, China had her lake poets.

One of these poets who lived 772-846 A.D., who was the tenderest of all the singers of his age wrote of two of China's lakes :—

## LAKE SHANG.

"Oh! she is like a picture in the spring,  
 This lake of Shang, with its wild hills gathering  
 Into a winding garden at the base  
 Of stormless waters; pines, deep blue, enlace  
 The lessening slopes, and broken moonlight  
 gleams  
 Across the waves like pearls we thread in  
 dreams.  
 Field upon field beyond the quiet wolds;  
 Like a woof of jasper strands the corn unfolds,  
 The late-brown rush flaunts in the dusk serene,  
 Her netted sash and slender skirt of green.  
 Sadly I turn my prow toward the shore,  
 The dream behind me and the world before.  
 A Lake of Shang, his feet may wander far  
 Whose soul thou holdest mirrored as a star."

## A NIGHT ON LAKE T'AI.

"Water and sky, as dusk folds down, together  
 blend in a grey mist  
 Clear silhouettes of the trees are limned on a  
 sunset of rose and amethyst  
 Moon doth creep from the bed of the deep paling  
 the stormblack waves afar;  
 Through frested rushes ripe oranges are gleam-  
 ing golden star on star.  
 I am void of cares and affairs, so happily drink  
 and dream in peace.  
 Loud and shrill may the reed-pipes trill; when  
 they touch my heart they cease.  
 But my ten little painted ships to-night, where  
 shall they anchored lie?  
 At the foot of the Tung-t'ing mountain, on the  
 cold deep breast of Lake T'ai."

The arts and industries of the Chinese have an  
 interest all their own. If we had no other evidence  
 the ideographic form of the characters of the language  
 show that at a very early age there was a high  
 degree of intellectual development as well as  
 progress in the arts and manufactures. There are  
 in existence to-day bronze vessels of excellent design,

ornamentation and workmanship which were made some 2000 years B.C. The art of sculpture in low relief was widely spread throughout China during the second century B.C. An Arab of the 9th century wrote :— “ The Chinese are, of all creatures of God, those who have most skill in the land in all that concerns the art of design and fabrication, and, for every kind of work, they are not in this respect surpassed by any nation.” Even to this day the workmanship in carved ivory baskets, card-cases, teapots, combs, models of Junks, wheelbarrows, etc., of either gold, silver, wood, or ivory, cannot be equalled anywhere. The art of enamelling on silver has been brought to great perfection by the Chinese, and their skill is particularly noticed in the method of applying ultra-marine, which in spite of the exposure to the atmosphere, never loses the brilliancy of colour, which renders ultra-marine so exquisitely charming.

Painting has been held in great esteem in China, the merits of which are said to consist in the following points; their colours are good and brilliant which are laid on with remarkable smoothness, their outlines, especially of birds, insects, flowers and animals are accurate and spirited, and from a topographical point of view, their landscapes possess certain merit. Their free sketches of these subjects, which are drawn with wonderful rapidity, are extremely clever and their representation of the bamboo and almond tree are very good. Their water colours are often creditable and their historical and morals subjects have been highly praised by some of our ablest art critics.

The six Canons of Chinese art of painting were laid down by Hsieh Ho in the sixth century, and are as follows :—

- 1.—Rhythmic Vitality, or Spiritual Rhythm expressed in the movement of life.
- 2.—The art of rendering the bones or anatomical structures by means of the brush.
- 3.—The drawing of forms which answer to natural forms.

- 4.—Appropriate distribution of colours.
- 5.—Composition and subordination, or grouping according to the hierarchy of things, and
- 6.—The transmission of classic models.

And among the famous artists of China women held no mean position, for in a Biographical Dictionary of Art in 24 volumes, four volumes are devoted to women artists. There was one distinguished woman artist named Wu Chuan, the wife of Wang Po-yu, who the Chinese say rivalled the greatest of her men contemporaries, and her bamboo, rocks, and monochrome flowers were not only true to life but superior to any of those of the men of her time. In her youth she had been a hard student and was celebrated like so many of the Chinese artists as a poet and writer. Her masterpiece was a picture 6 feet 4 inches by 22 feet, and represented one hundred birds worshipping the phoenix. The male and female of the phoenix are near the centre, and the hundred birds are flying, resting or swimming with their heads towards them as though in adoration.

It was said by some Chinese writers that the first painter or artist in China was a younger sister of the Emperor Shun (2235 B.C.). She was known as Picture Lea, and one of the opponents of Women's Rights in the early days of Chinese civilisation wrote: "Alas! that this divine art should have been invented by a woman."



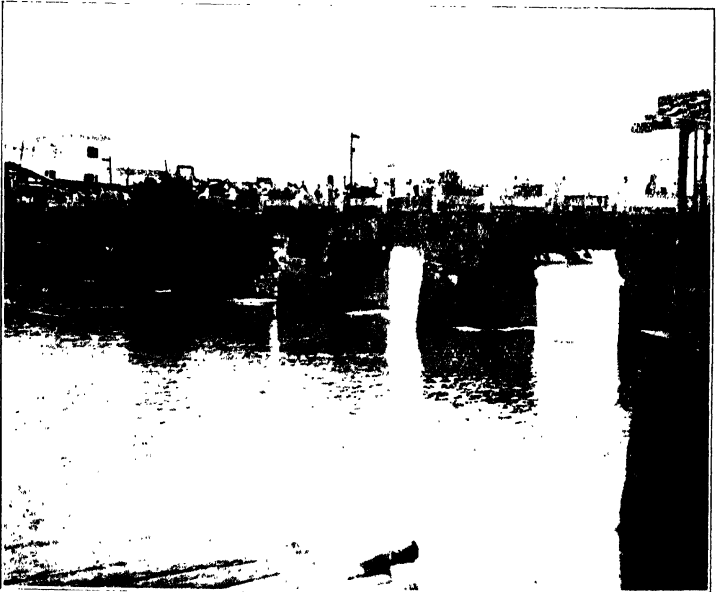






PAGODA ANCHORAGE, FOOCHEW.

All steamers and vessels, except small craft, have to anchor here owing to shallowness of the river Min above.



STONE BRIDGE OF "TEN THOUSAND AGES."





## CHAPTER II.

# *Education in China.*

## *Ancient & Modern Progress.*

**I**F it is true that the foundation of every State is the education of its youth, then China has no need to be ashamed. There is probably no country in the world where education has been so honoured, prized and utilised as in the "Middle Kingdom." According to the Book of Rites which is said to have been written 1200 B.C., "every village had its school, every city its academy, and every principality its college." And even in the times of Yao and Shun (2317-2208 B.C.) schools for the education of the youth existed in China.

The system of education under the old régime which was introduced over 4,000 years ago with all its defects has been one of the principal causes for the duration of the Chinese people as one homogeneous nation. While the Empires of Assyria, Babylon, Egypt, Persia, Greece and Rome flourished and decayed, the Chinese have remained consolidated and crystallised as one race, retaining the same language, literature and religions. If we are to believe the Chinese records they had schools eight centuries before the time of Moses, and the system which had developed with some modifications continued until 1905.

Before, however, describing the progress of modern education, it will be well to try and understand what was taught under the old régime, and how the knowledge acquired was imparted to the pupils. Each boy when going to school for the first time took with him what was called "The Four Gems of Study," which consisted of a pen or brush, a stone slab for rubbing down the ink as you would

do for painting, a stick of Indian ink which was really Chinese, and a set of books. One of these books would be San Tzu Ching or Trimetrical Classic, which was the first primer put into the hands of a Chinese boy. It contained 1,068 words made up of 500 different characters in columns of three characters, each line reading horizontally from right to left.

This book was written in the Sung dynasty, 1127-1333 A.D., by Wang Po-hou, and has been held in great esteem by the Chinese. The sounds, tones and formation of the characters were learnt by the pupils, the meanings being given afterwards. When a boy was supposed to have memorised his lesson he had to "Back the Book," which was to repeat his lesson with his back to the teacher in order to prevent him looking over the book in the teacher's hand. An admirable translation into English of the primer was made by Dr. Herbert Giles, of Cambridge, some years ago, and the beginning of it is :—

"Men one and all, in infancy are virtuous at heart ;

Their moral tendencies the same, their practice wide apart.

Without Instruction's friendly aid our instincts grow less pure,

But application only can proficiency ensure."

The other lesson book was the Chien Tzu Wen or Thousand Character Classic. Of this work Dr. Giles wrote :—"The Ch'ien Tzu Wen is unique in the history of literature. Such a composition could not, I believe, exist in any other known language. It may be compared with those efforts of a by-gone age, when monks condemned to a long solitude of the cloister wiled away the dreary hours by composing the numerous literary "tours de force" which remain to us as proofs of the ingenuity rather than the genius of their authors. The Thousand Character Essay is so called because it contains exactly one thousand different words. It is said to have been composed in a single night, obediently to the com-

mands of the reigning Emperor, and the strain on the mind of the writer was so great as to change his hair from black to white."

The Thousand Character Classic was placed by the Chinese in the same category as the San Tzu Ching. A translation of it was made by Dr. Herbert Giles from which I quote the first few lines:—

"Dark skies above a yellow earth;  
Chaos before Creation's birth!  
The sun and moon their courses run;  
The stars shine out when day is done.  
Cold weather comes, the summer o'er;  
In autumn reap, in winter store."

Following these the course of study according to the author of the Trimetrical Classic should be:

"The four Books and the Filial Code once learnt  
and read by heart,

In future toil the Six Books ought to play a leading part.

These 'Classics Six' a vast amount of varied wisdom blend;

And these let every student strive to read and comprehend."

The "Six Books" referred to comprised the Four Books and the Five Classics. In the Four Books was included the Great Learning; the Doctrine of the Mean; the Sayings of Confucius and the Book of Mencius. The Five Classics are the Book of History, the Classic of Poetry, the Book of Rites, the Book of Changes, and the Annals of Lu. The above form the "Six Classics" mentioned in the Trimetrical Classic, and are known by foreigners as the Chinese Classics. They take the premier place among the literary productions of the people of China, and have been translated into English by the late Dr. James Legge who was the first professor of Chinese at Oxford.

The Chinese student not only had to study the Classics; but the many commentaries on them also formed part of the curriculum, and a knowledge of these was indispensable in the writing of Essays for the competitive examinations. As these examina-

tions were the basis of ours as well as those of France and the United States of America, a brief account of them may not be out of place.

It is on record that the Emperor Shun (2200 B.C.) appointed his officials after a competitive examination, and that examinations were instituted by the Emperor of the Chow dynasty (1122 B.C.) of a competitive character for officials in the "Six Arts" of archery, arithmetic, horsemanship, writing and social rites. Whether the above is mythical or not it is generally acknowledged that the system of competitive examinations was inaugurated at an early period of Chinese history as there is historical evidence to show that it was in operation 120 B.C. It was developed and improved during the T'ang dynasty, 618-917 A.D. These examinations encouraged and stimulated education in China, and so democratic was the system that the poorest boy by assiduous study and hard work could rise to the highest position in the land as many have done.

The first degree of Hsiu-tsai or Budding Genius was competed for in prefectural cities of which each province had from seven to thirteen, there being one hundred and eighty-three in the whole of China. The Fu or prefecture comprised from five to six Hsiens or Districts. Since the inauguration of the Republic all cities in China which were designated Fu, Ting or Chow, are called Hsiens or Districts. The examination for the second degree of Ku Jen or Promoted Scholar was held triennially at the provincial capitals. At places like Canton, Hangchow, Nanking, and Wuchang there would be from 10,000 to 15,000 students competing for the second degree. The successful candidates would not number more than one or two per cent. The examination usually lasted nine days, which is divided in three sessions of three days each, there being an interval of a day's rest between each session. The students would be shut up in small cells of the Examination Halls for three days and nights, no one being allowed to leave the gates. All candidates were searched on entering to see that they had

neither small books nor scraps of writing to aid their memories while composing the Essays.

The subjects on which Essays were written for the second degree by those who had been successful in the first, were taken from the different books of the Chinese Classics and Commentaries. If 10,000 candidates competed in one province for the Ku Jen degree, some 72 would succeed in obtaining it. This would mean about 1,300 for the whole Empire.

The examination for the third degree Tsin Szu or advanced scholar took place at the Capital, Peking, and was much more rigorous than the others. Here all those who had obtained the Ku Jen degree could present themselves for examination, and the number of candidates would be from 6,000 to 10,000. In 1904 out of 6,896 who competed, 320 were successful. The cells in the Examination Hall in Peking measured 4ft. 2ins. by 3ft. 3ins., and in this space the students spent many days and nights. It is not surprising considering what the sanitary conditions were, that some died before completing their tasks. Those, however, who survived and were successful in obtaining the degree were eligible for official employment, many being appointed as District Magistrates.

There was another examination for the 320 who had been successful in obtaining the Tsin Szu degree which was held in the Palace and before the Emperor. Those entering for this examination were given special subjects on which they had to prepare Essays that were examined by the Emperor. It is said that the Co-Regent with the late Grand Empress-Dowager had such fine ability that she herself sometimes examined the Essays of those who were aspiring for the highest honours and literary distinction by becoming members of the Hanlin Yuen or The Court of the Forest of Pencils. Only a small number of those undergoing this examination were selected to become members of the Hanlin Yuen, and these were considered to be the *crème de la crème* of the land. They were usually appointed to the highest offices

in the State, having attained the coveted position by arduous and long years of study.

In order to be able to pass these examinations with honours, it was necessary for them to know by heart the Four Books and the Five Classics, as well as the Commentaries which have been written on them. They also were required to have a knowledge of the history of China from the earliest times, and be acquainted with the works of the most celebrated writers. The more quotations from the Classics they could remember, and the better they could imitate the art of composition of the ancients, the greater was the likelihood of them reaching the height of their ambition.

The number of different characters in the nine Classics is 4,601, some of which contain as many as thirty strokes and dots, and all of which have to be committed to memory. That will give some idea of the difficulty and greatness of the task imposed upon Chinese students under the old régime. The Chinese have remarkable memories, and even girls of eight years of age in mission schools have surprised their teachers by memorising the greater part of the New Testament, many of the Psalms and several of the Chinese Classics. If the whole of the Classics were destroyed to-morrow, there would be no difficulty in restoring them from the memories of the scholars of China.

Various opinions have been expressed as to the value of the old system of education in China, and the advantages and disadvantages have been discussed by different writers. Some have attributed the conservatism, and opposition to what we call modern progress to the system of competitive examination for official employment. They deplore the fact that there was little in the curriculum of study which dealt with either geography and history of other nations or with modern science. Under the old system they assert the studies were based entirely upon the Confucian Classics, and that the students acquired a prodigious amount of obsolete knowledge from classical books and annals whose authors lived

in remote antiquity. A recent writer on China referring to the old system of education says :—

“It was as if all our statesmen, members of Parliament, judges, magistrates and lawyers received their appointments solely on the ground of their ability to write Latin like Cicero, Greek like Plato, English verse in the style of Chaucer.”

According to writers like Mr. Herbert Spencer and Mr. T. H. Huxley, the English youth at our colleges and universities until comparatively recent years, received an education very much like what the Chinese did. Mr. Herbert Spencer, writing on education, said :—

“We are guilty of something like a platitude when we say that throughout his after-career, a boy in nine cases out of ten applies his Latin and Greek to no practical purpose. The remark is trite that in his shop, or his office, managing his estate or his family, in playing his part as director of bank or railway, he is very little aided by this knowledge he took so many years to acquire, so little, that generally the greater part of it drops out of his memory; and if he occasionally vents a latin quotation or alludes to some Greek myth, it is less to throw light on the topic in hand than for the sake of effect : . . . If there requires further evidence of the rude, undeveloped character of our education, we have it in the fact that the comparative worths of different kinds of knowledge have been as yet scarcely even discussed, much less discussed in a methodic way with definite results.”

And Mr. T. H. Huxley, speaking in 1865 of the education given at that time said :—

“The child learns absolutely nothing of the history or the political organisation of his own country. His general impression is, that everything of much importance happened a very long while ago; and the Queen and the gentlemen which govern the country much after the fashion of King David and the elders and Nobles of Israel—his sole models . . . Least of all does the child gather from this primary education of ours a conception of the



laws of the physical world, or the relation of cause and effect."

Even in more recent times we have eminent men criticising our system of education for the same reasons that the Chinese system was held up to ridicule. For instance Dr. F. C. S. Schiller of Oxford, wrote not long ago :—

" The aim of this training is to instil into the best minds the country produces an adamantine conviction that philosophy has made no progress since Aristotle. It cost about £50,000 a year, but on the whole it is singularly successful. Its effect upon capable minds possessed of common-sense is to produce that contempt for pure intellect which distinguishes the English nation from all others, and ensures the practical success of administrators (in a dozen different realms—politics, education, the public services, the Indian Civil, and so on) by an examination so gloriously irrelevant to their future duties, that since the lamentable demise of the Chinese system it may boast to be the most antiquated in the world."

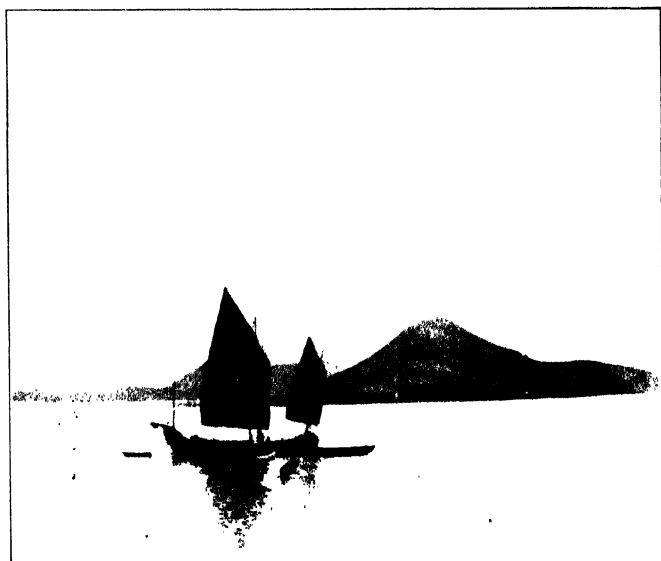
And in 1916 Sir Harry Johnston in " The Truth About the War " said :—

" It is by no means improbable that prior to the War our diplomatic and ministerial conduct of foreign affairs blundered because so many of our diplomatists had qualified for public service mainly on a knowledge of Latin and Greek, of ancient Roman and Greek history, of inapplicable mathematics, of Aristotle's logic, of eighteenth-century metaphysics, and other subjects which had really no bearing at all, or very little, on European, Asiatic and American problems of the present day. . . . The ministers of advanced middle age, or actual old age, who governed us had all been educated in the same model-respect for the classics, great contempt for modern history, geography, ethnology, botany, zoology, chemistry, meteorology, hygiene, trade and practical questions of transport."

The above criticisms differ little from many which have been made in the past on the Chinese







TINGHAI, CHUSAN.

The Agent of the East India Company resided here from A.D. 1709-1702  
Occupied by British Forces, 1842-1843.



system of education, and shows that only a few years ago we were very little in advance of them on this important question. Their system, however, was not without its advantages. It prevented caste and dealt out even-handed justice to all classes, advancement and highest official distinction being within the reach of all who were willing to "scorn delights and live laborious days." The system of competitive examinations ensured that as a rule the officials were those who had obtained their positions by the exercise of memory and hard study. And as imitation is said to be the best form of flattery the fact that we borrowed our present system of competitive examination for our Civil Service from the Chinese is an evidence that they had grounds for being proud of it. Lord Curzon acknowledged our indebtedness to China when he referred to "a system from whose premonitory symptoms our own country, a tardy convert to Celestial ideas, is beginning to suffer." It would, however, be difficult to prove that either Great Britain, America or France which adopted the system from China being recommended by such distinguished sinologues as the Rev. Dr. Medhurst, Mr. Thomas Taylor Meadows, and Dr. W. A. P. Martin have suffered in any way by its adoption.

There has been in the past a good deal of unintentional misrepresentation of the old system of education in China by both the early Roman Catholic and Protestant missionaries. Mr. Thomas Taylor Meadows, one of the most philosophical writers on Chinese questions drew attention to the erroneous views of the late Abbé Huc many years ago. The Protestant Bishop of Hong-Kong writing in 1847 on Chinese Education said:—"Not the faintest gleam of physical science ever sheds a radiance on the dark chambers of their antiquated system!" It is, however, difficult to believe that in a country where education was so general among the male population, where civilization made such rapid progress and where the arts and manufactures had reached such a state of perfection,

that there was such ignorance of physical science as was assumed by Bishop Smith.

While it may be true that mathematics was not generally taught in the schools, it was not because such was unknown in China. A Treatise on Trigonometry was written as early as the Chow dynasty, 1122-221 B.C., and many works on science have been published as will be seen from "Wylie's Notes on Chinese Literature."

The number of works on Natural History shows that the scientific side of their education was not entirely neglected. They knew how to distinguish plants suitable for food from those which were poisonous; they fixed precise dates for the commencement of each of their seasons; they invented and developed the different systems of writing, and acquired the art of weaving cotton and silk, which it is said was learnt from watching spiders weaving their webs.

The Jesuit missionaries acknowledged that astronomy was studied and that researches of the Chinese in that science were fairly accurate. The number of bridges all over China are monuments of their engineering skill, and from the antiquity of them prove that they understood the construction and the proportions of the arch long before either the Greeks or Romans. The Grand Canal which was begun 2,400 years ago, improved, deepened and extended under the supervision of the eminent engineer, Kwo Show-king, 1260-1295 A.D., is an evidence that there were some men of science in the land. The gold and silver filagree work; the chasing in silver which is unrivalled; the extraordinary accuracy and delicacy of the figures and scenes delineated, and the art of enamelling could not have been so exquisitely done without a knowledge of science.

While admitting that the ideas of natural science in China were rather grotesque, it should be remembered that even in the days of Francis Bacon, and long after, similar views on such matters were held in England. It is not so very long ago that our own

ancestors looked for "signs and wonders in the heavens," and saw bad omens when comets appeared. Many of the absurd and superstitious customs of the Chinese had their counterpart in Europe, until the methods of experiment and observation were adopted. Even the system of Feng-Shui or Geomancy as known and practised in China from the earliest times was based on a recognition of the uniformity and universality of natural laws.

As a distinguished Sinologue has well said :—

"Natural science has never been cultivated in China in that technical, dry and matter-of-fact fashion which seems inseparable from true science. Chinese naturalists did not take much pains in studying nature and ferreting out her hidden secrets by minute and practical tests and experiments. They invented no instruments to aid them in the observation of the heavenly bodies, they never took to hunting beetles and stuffing birds, they shrank from the idea of dissecting bodies, nor did they chemically analyse inorganic substances, but with very little actual knowledge of nature they evolved a whole system of natural science from their own inner consciousness, and expounded it according to the dogmatic formulæ of ancient tradition. Deplorable, however, as this absence of practical and experimental investigation is, which opened the door to all sorts of conjectural theories, it preserved in Chinese natural science a spirit of sacred reverence for the divine powers of nature."\*

The old system of Chinese education had, however, many disadvantages which some of the most conservative of China's scholars like the late Chang Chih-tung admitted. The standard was defective because science as understood in the West, and the history of other nations were excluded from the curriculum of study. It dealt too much with the musty past and limited the horizon of the student by confining him to the exclusive teachings of his own

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\* *Note.*—Feng-Shui or The Rudiments of Natural Science in China" by Dr. E. I. Gitel.



**Sages.** It arrested if it did not prevent the inventive genius of the people, and by conventional attachment to the study of ethics and metaphysics was responsible for the opposition to modern innovations. It interfered with the adoption of modern scientific methods for the development of their own country, and it has been the cause of China being left behind in the van of modern progress.

When one remembers the ability displayed in astronomy, geometry, practical engineering and industrial arts, and that Europe was indebted to China for bank-notes, engraving, printing, the mariner's compass, the sundial, newspapers, the drama, and ceramic art, it is difficult to assign a reason for the arrested development of the Chinese in scientific progress. The complexity of the language, and the memorising of the Chinese Classics has been suggested as some of the causes for the apparent intellectual immobility.

A recent writer has attributed it to want of an alphabet. He says:—"China was civilised when Europe was inhabited by savages; and as far as inventiveness goes, very highly civilised, too. Unfortunately one of the things she failed to invent was, from the world's point of view, one of the most important—an alphabet. With a system of writing in which there is a separate symbol for each word, instead of each vocal sound, the diffusion of knowledge is hopelessly handicapped, worse handicapped than it was in Europe when the art of writing was kept a jealously-guarded secret of the Church. Had the average Chinese been able to read and write, the Western world would not have had to wait so many centuries for knowledge of many discoveries. And China would have got more of the credit she deserves. She did invent both paper and printing. She made paper from rags, hemp, and the inner bark of trees in the third century B.C., and seven centuries later her Emperor decreed that all religious texts then circulating in the country should be engraved on wood and thence printed on paper, while 400 years before

Gutenberg and Caxton a Chinese blacksmith invented a crude form of movable type. It is safe to say that given a simple alphabetic writing, printing from type would have been invented some centuries earlier and quite possibly have been known to the Arabs when they introduced Eastern learning into Europe in the tenth century."

There is no doubt that China has been and still is seriously handicapped owing to the peculiar structure of the language which takes from three to five years longer to master than an alphabetical one. But an effort is being made to improve matters, and a phonetic script has been invented by a Chinese scholar which has been adopted in all Government schools. This, when properly understood, will help to unify the language of the whole of China by abolishing the dialects, assisting those who are trying to acquire a knowledge of the written character, and will facilitate the education of the adult illiterates. The new system which was officially approved by the Ministry of Education on the 23rd November, 1918, will be a distinct advantage, and will simplify the method of teaching in both Government and missionary schools all over the country. Instead of having to learn the 214 Radicals there are only 39 symbols to memorise, and by the use of this new method the average time required to teach an illiterate to read intelligently is from ten to fourteen days. It is anticipated that literature of all kinds will be prepared and published in the simplified phonetic script and characters, which will be an unspeakable boon to those who learn it. The new system will not only be an effective instrument in unifying the language ; but do a great deal in bringing about political unity and strength.

That the Chinese in spite of their remarkable achievements in the past had not advanced in the path of modern progress as the nations of Europe did is acknowledged by not a few of their own scholars. It was when they came in contact with Western powers that some of their most enlightened men realised the importance of scientific training as

understood in Europe. And among those who brought them to see the advantages of acquiring a knowledge which made the nations of Europe their superiors in the art of war were the Jesuit missionaries.

Although Roman Catholic missionaries had visited China at intervals between the 14th and 16th centuries, it was not until the arrival of Ricci in Peking in 1601 that a decided impression was made on the rulers of China. He, by his remarkable scientific attainments, and knowledge of astronomy and mathematics, secured the favour and good-will of the Emperors and higher officials of the Empire. Adam Schaal, perhaps the ablest and most distinguished of all the Jesuit Fathers, was appointed President of the Board of Astronomy. Others who had a reputation for culture, such as the Belgian Verbiest who succeeded Adam Schaal as President of the Board of Astronomy, taught the Emperor, Kang Hsi (1662-1723 A.D.) how to compose a mathematical work with a table of logarithms as well as the casting of cannon. The teaching Chinese to make implements of war caused a good deal of discussion in Rome, and the defence of the Priests was that teaching Chinese to cast cannon was promoting Christianity! Others were employed by this enlightened Emperor in preparing Calendars, surveying the country, and drawing maps which have formed the basis of those we are using to-day.

Another factor which had something to do with the changing their system of education though not apparent at the time, was the different Embassies sent to Peking from Europe. When it is remembered that Earl Macartney took with him in 1793 no less than 600 cases of presents for the Emperor of China, among which were such articles as a Planetarium; an Orrery; Globes; Clocks; Field-pieces; Howitzers; Lustres, and a Telescope with lens, a spirit of curiosity and inquiry was no doubt excited. The intercourse with the Ambassadors and the learned men in their Suites must have impressed some of the Chinese officials favourably. Whatever

others may have thought of the Occidentals, it is quite evident that the Emperors Kang Hsi and Chien Lung appreciated and utilised the scientific attainments of the European priests. Both Emperors retained the services of a number of these men for the regulation of the Calendars, and keeping the numerous clocks in order. Every year they received from Europe specimens of art and mechanical ingenuity which were very much admired.

Even when Earl Macartney was in Peking the Emperor, Chien Lung, was reported to possess foreign clocks, jewellery, musical automats, glassware, instruments of various kinds and watches to the value of £2,000,000, nearly all of which were made in, and sent from, London. Many of these articles were presents though some were purchased. And each succeeding Emperor has acquired all sorts of European inventions for either amusement or instruction. Earl Macartney in his *Journal* records: "Their admiration has been much excited by the presents and specimens of different manufactures which we have to distribute, and by various little articles of use which Europeans are accustomed to. Our dressing-tables, shaving-glasses, and pocket instruments. . . The flexible sword-blades of Mr. Gill's manufacture at Birmingham, they were particularly struck with; and Van-ta-gin, to whom as a military man distinguished by wounds and long service I gave a couple, seemed more pleased with them than if I had offered him any other present of a hundred times the value."

One of the first among the Chinese to suggest a change in the system of education was Prince Kung. When men like Mr. T. H. Huxley were agitating for the teaching of science in the schools in England, Prince Kung presented a Memorial to the Throne advocating the addition of mathematics to the subjects set for the public examinations. The opposition of the ultra-conservative element being too strong he suggested another scheme which found more favour. He recommended the establishment

## YESTERDAY AND

of a school of modern science, which was approved, and which became eventually the Tung Wen College at Peking.

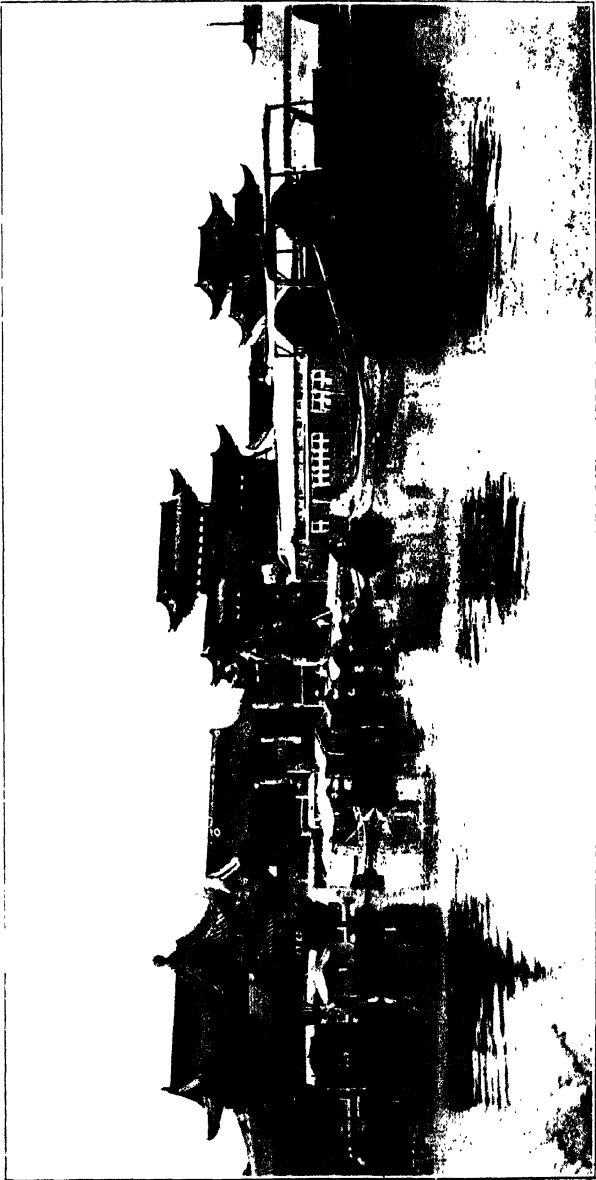
This grew out of the signing of the Treaty between Great Britain and China in 1858 by Lord Elgin, when the duty of finding interpreters for the carrying on diplomatic intercourse was imposed on China. There were three clauses in that Treaty which stipulated (1) That the official communication addressed to the Chinese Government shall be written in English; (2) That they will *for the present* be accompanied by a Chinese version; and (3) That in those documents and in the Treaty itself the English text shall be accepted as the authorised standard.

Dr. W. A. P. Martin, an accomplished Chinese scholar, was the first President of this College, who stated that while it was in existence when the late Sir Robert Hart was appointed Inspector General of Customs, it was owing to his fostering care that it was "transformed from a glow-worm to a lighthouse." There were many other ways that Sir Robert Hart showed his keen interest in the educational development of China which are not generally known. One was by engaging Dr. J. Edkins, formerly of the London Missionary Society to translate into Chinese a number of Science Primers which had a good deal to do in preparing and enlightening the minds of the Chinese official and literary classes. It is an open secret that the progressive measures proposed by Prince Kung had been suggested to him by Sir Robert Hart who understood the psychology of the Chinese mind so well.

The missionary schools which had been established all over the country was another factor in influencing the Chinese in bringing about changes in their educational system. Dr. Morrison, the pioneer Protestant missionary, was a man of vision, and saw that if China was to adopt Christian civilisation, two agencies would be necessary. These were Christian schools and the training of a native ministry. So in 1817 he, with Dr. Milne, his col-







HSIA KWAN, Southern Capital, A.D. 1368-1432. Local Aborigines built this place on 21st October, 1816.





league, drew up the plans of the Anglo-Chinese School to be founded in Malacca. Dr. Morrison contributed £1,000 towards its erection and £100 a year for five years for its support. The aim and object of this institution was as follows:—

The general plan of the College was of the most liberal kind, its object was stated to be the reciprocal cultivation of English and Chinese literature, and the hope was expressed that it would have a favourable influence upon the peaceful diffusion of the Christian principles, and the general civilisation of the Eastern hemisphere. The College was to be furnished with an extensive library, both Chinese and European, to maintain a staff of professors, accommodation for boarding and day students (from whom adequate fees were to be collected), and a fund started to maintain poor students. European students were to be taught whatever Chinese books would help them most in their special branch of work, and Chinese students to receive instruction in the English language, geography, history, arithmetic, and such other branches of learning as time might afford. Native youths were not to be required to profess the Christian religion or compelled to attend public worship, though all should be invited to do so. Fees for the Chinese students were fixed at £25 per annum.

Dr. Milne was the first President of the College and was succeeded by Dr. James Legge in 1840. In 1843 it was transferred to Hong-Kong, where it is now known as the Ying Wa College, that being regarded as a continuation of the old Anglo-Chinese College started in Malacca by Dr. Morrison and Dr. Milne. The students on its books in 1916 numbered 122. It was in this College that Yung Wing acquired a knowledge of English, he being afterwards a graduate of Yale, and in charge of the Educational Mission in 1872-75, when a number of Chinese students were sent to America at the expense of the Chinese Government. Tong King-sing, the founder of modern industrial enterprise in China, was also educated at this College.

On the opening of China to foreign trade after the wars of 1839-42 and 1858-60, Protestant mission schools increased so that in 1905 they numbered 2,585, of which 14 were Colleges with 47,754 male and 9,929 female students. At the end of 1917 there were 7,094 mission schools, 29 of which being Colleges of University standing, and 32 Industrial schools. The number of students in the Protestant mission schools on the same date were 114,624, of whom 69,058 were girls and women.

It required, however, something more than the force of example to awaken China from her long sleep in spite of the agitation of men like Sun Yat Sen for reform. While the mass of the people were ignorant of the defeat of China by Japan in 1894-95, the official and educated classes began to realise how far behind their country was in the van of modern progress. The humiliation of having been beaten on land and sea by their despised foe, the Japanese, made a deep impression on the intelligent and serious thinking Chinese. Memorials were presented by the "modern sage" of China, Kang Yu-wei, to the Throne, one being signed by over a thousand Ku Jen containing proposals for reform. The late Chang Chih-tung, the most learned man in China, published a work entitled: "Learn," or "China's Only Hope," which was read by millions. In this book he advocated the establishment of schools everywhere, and in order to obtain the necessary funds for education, he recommended that the money spent on idol processions, theatrical exhibitions and ancestral halls should be devoted to the support of schools. Buddhist and Taoist temples in his opinion should be converted into schools.

In the avalanche of reforming Decrees issued by the late Emperor, Kwang Hsu, in 1898, the establishment of School Boards, schools and colleges in every city of the Empire formed part of his programme. He also decreed that the old system of preparing Essays on the Chinese Classics which constituted the principal part in the examinations for literary degrees was to be abolished. Owing, how-

ever, to the *coup d'état* in 1898 when the late Grand Empress-Dowager resumed control of the affairs of State, none of these reforms took effect at that time.

It was not until after the Boxer Rebellion that the educational reforms indicated by the late Emperor, Kwang Hsu, were seriously undertaken. In 1901, before the Court returned to Peking from Sian, where it had fled from the Western Powers in 1900, an Imperial Decree was issued to make preparations for instituting a scheme of State education on Western lines. This led to the establishment of a Board of Education in 1903. In 1905 the late Grand Empress-Dowager issued a Decree abolishing the old system of examinations which gave an impetus to educational reform, and led to State schools being established all over the country for girls as well as boys. So keen was the late Grand Empress-Dowager for the education of women that soon after her return to Peking in 1902 she not only commended the education of women, but gave £15,000 out of her private purse for the establishment of a girls' school in Peking, and issued orders that a large Lama temple be converted into a school for girls.

It was recognised by such leaders in China as Chang Chih-tung, Chang Pao-hsi, Tuan Fang, Yuan Shi-k'ai as well as the Chinese Press that the superiority of the Japanese in the war of 1894-95 was owing to their adoption of the Western system of education. Therefore, there was a rush after 1905 for modern learning at the Treaty ports and the provincial centres, and the new system was modelled after the one in Japan. There were to be kindergarten, primary, middle, and upper schools, colleges for the teaching of agriculture, engineering, medicine, law, political science, with a University in Peking with eight faculties and forty-six departments. While under the old system most of the schools were supported privately, according to the recommendations of men like Tuan Fang and Yuan Shi-k'ai, the new régime was to be at the cost of the State.

In 1909 according to the statistics given by the Board of Education, there were in China five Universities, 85 Technical colleges, 440 high and normal schools, and 57,011 other schools. In these schools there were 1,637,441 pupils with 90,095 teachers, and the expenditure for the year on education was Taels, 1,155,631.

The statistics from the Board of Education as tabulated below shows what has been done :—

DATE.	SCHOOLS.	STUDENTS.
1912-1913	87,272	2,933,387
1913-1914	108,448	3,643,206
1914-1915	122,286	4,175,338
1915-1916	129,739	4,294,251

The administrative force conducting these institutions numbered 130,799, and the teaching staff 198,976. The total cost for the maintenance of these schools was \$37,486,212.

One of the most encouraging features of the educational progress has been the number of Conferences which have been held during recent years for the discussion of educational problems. Not only have these been of a national character, but they have had a stimulating effect in the different provinces. The province of Chihli led the way in the desire for Western learning, and in 1911 when the Revolution broke out there was a University in Tientsin as well as the one in Peking. In Paoting there was a college, 17 industrial schools, 3 high schools, 49 elementary schools, 8 commercial schools, 5 agricultural schools, 30 middle schools, 174 upper schools, 101 mixed schools, 8,600 primary schools, and 131 girls' schools. There were also 174 night-schools in the industrial cities of the Chihli province.

Other provinces have followed the example of Chihli so that in 1918 in Kiangsu there were 6,369 citizen schools with 304,000 students, 76 middle schools with 100,000 students and 18 high schools with 1,200 students. There were 14 agricultural schools and 22 commercial schools. Public gymnasiums had been established in 28 districts where

girls as well as boys had physical exercises. There were 1,200 Boy Scouts in 20 districts coming from 60 different schools. Scientific research has been carried on, Conferences have been held, and Inspectors of Schools have been appointed. The available funds for that province alone for educational purposes was \$1,400,000, and an extraordinary fund of \$160,000 had been provided.

In 1918 in the Chekiang province there were 8,300 schools accommodating 3,390,000 pupils. Funds allotted for educational work in that province amounted to \$3,000,000. Public libraries and young men's improvement societies were being formed. On the 18th October, 1918, an exhibition of calisthenic exercises was given by girls in Shaohsing accompanied by the organ which received the highest praise from the foreigners who were present.

In 1911 it was estimated that the proportion of those who were being educated by the State in China was one in 400, there being then 42,000 schools with 1,000,000 pupils. In 1919 it worked out that one in eighty of the children and youths were attending Government schools of which there were 134,000 with 4,500,000 students. The above figures apply only to Government schools as neither missionary nor private schools are included. There were also 81 schools for backward pupils, 1,242 half-day schools for the poor and destitute, 37 open-air schools and 4,593 elementary reading schools. It has been estimated that if missionary and private schools were included the proportion of those receiving an education in China would be about one in fifty or even less.

The aim and object of the Chinese Education Authorities is to bring about in time compulsory and universal education. The former President Hsu Shih-chang, on the 30th November, 1918, soon after being elected issued a Mandate in which he declared his conviction that in laying the foundation of a nation, education should receive first consideration. One of the eleven items which he made known at

the time of his administrative policy, was the enforcing of universal education. Such views were given expression to by Chang Chih-tung, Tuan Fang and Yuan Shi-k'ai many years ago when Memorials were presented to the Throne recommending compulsory education for all children.

The late war in Europe has accentuated that desire, and experiments are being carried out in several of the provinces all tending towards that end. In Kirin some sixty-five per cent of the children are being educated, and in a village near Chinhai in the Chekiang province all the children attend school. The programme for universal education has been adopted by the Educational Authorities in the Shansi province. When once China is more settled, and the North and South united again as they will be, we shall see that there will be great enthusiasm throughout the land for universal education.

Another hopeful feature connected with the educational progress in China is the establishment of Public Libraries, Museums, Lecture Halls, Public Reading Rooms, and Circulating Libraries. The subjoined figures will show what has already been done in that line.

Public Libraries .....	175
Elementary Libraries .....	257
Museums .....	10
Popular Educational Associations...	189
Popular Lecture Halls .....	2788
Newspaper Reading Rooms .....	1727
✓ Circulating Libraries .....	257

Dr. W. A. P. Martin wrote some years ago :—

“ If you can introduce into China the Circulating Library you will be introducing a new force which, like radium, will shine in the dark and not be exhausted.”

For while libraries were formed in China from the earliest times they have been either Imperial or private. After the burning of all records of the past excepting those in Divination, Husbandry and Medicine by the Emperor Tsin Shih-Hwang (221 B.C.) efforts were made to collect and form

National Libraries. Towards the close of the first century of the Christian era a catalogue was prepared which shows the number of works they were able to collect, they being :—

Works on the Classics in 3,123 sections by 103 authors.

„	Philosophy	705	„	137	„
„	Poetry	1,318	„	106	„
„	Military Science	790	„	53	„
„	Mathematics	2,528	„	190	„
„	Medical Science	868	„	36	„

This library was destroyed by fire during the insurrection of Wang-Meng at the close of the Han dynasty. But the example set by the Emperors of that dynasty was followed by each succeeding one until 1911 when the Republic was inaugurated. These libraries although they were not accessible to the general public, were the means of promoting mental culture in the nation. Circulating libraries and museums will have a much wider influence and will be an unspeakable blessing to the Chinese race.

The task before the Chinese Government in the matter of education is a tremendous one; but remembering what the Japanese accomplished in a comparatively short period, there is no reason why the Chinese should not make rapid progress. Within the space of forty years the Japanese who were as far behind in the matter of State schools as the Chinese had 98 per cent. of their boys, and 96 per cent. of their girls receiving an education on Western lines. Their system of public education is now equal to, if not superior to any in the West.

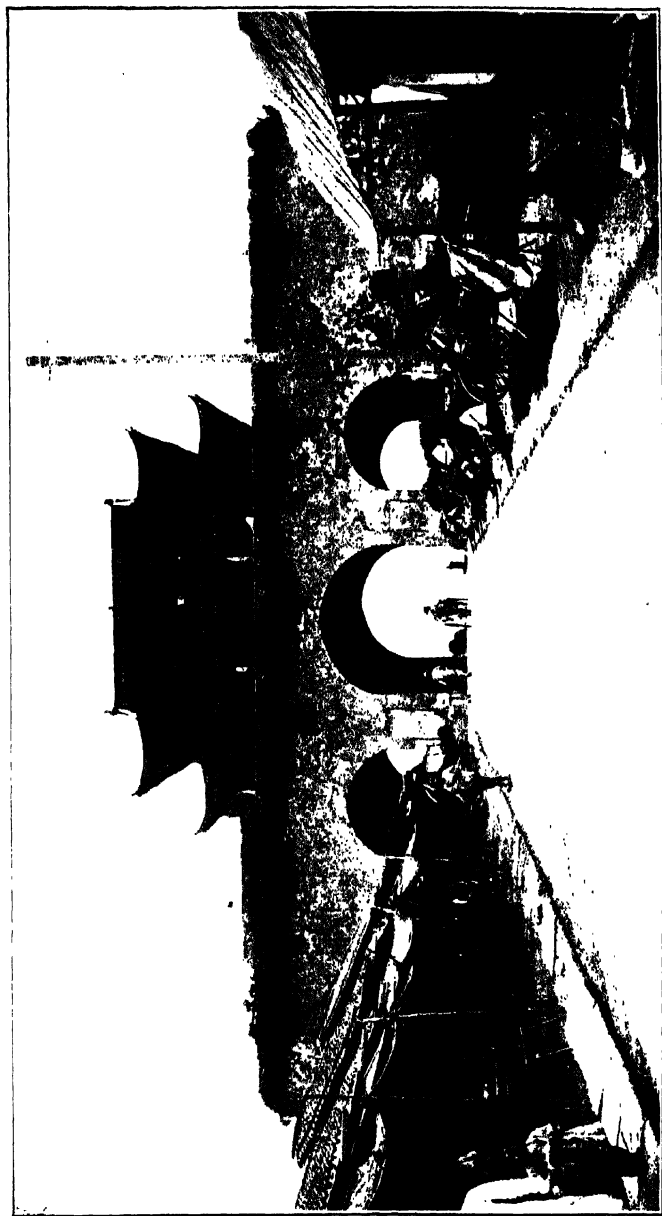
When we consider the condition of affairs in China since 1911, where civil war has been and is still raging, the terrible floods in the north, and the great famine of 1920-1921, the progress as we have seen, has been remarkable in educational matters. This augurs well for the future well-being of China where education has always had for its object the formation of character.











DRUM TOWER, NANKING.  
*Observation tower to watch the approach of enemies.*



## CHAPTER THREE.

# *Woman in China.*

## *Her Education, Influence, and Power.*

NOT a few writers on the country and people of China have represented the women as occupying a much inferior position, both in the home and State to that of man, and have led their readers to believe that the women of that country are subject to the most abject degradation and oppression. No one, however, who has lived in China for any length of time, and mixed freely with the people could endorse such a view which is not in accordance with facts. As has been well said the Occidental frequently expresses his opinion regarding the status of women in the Far East without having a full knowledge of the facts. And this is the case with the writers referred to above.

Although it is quite true that according to the dictum of Confucius "women are as different from men, as earth is from heaven," in China, they have always been treated with a degree of respect which differed considerably from what they received in other countries. It is also quite evident from Chinese records and the Classic of Poetry that in the times preceding Confucius women enjoyed far more liberty and that the relations existing between the sexes were freer and more innocent than during succeeding dynasties. In the early stages of Chinese civilisation a daughter's wishes were consulted when choosing a husband for her, and the husband had to live at her father's house, she not leaving her home until after the first child was born. Several poems in the Classic of Poetry might be quoted to prove that women had more freedom when they were written (some of them being graded on

bamboo tablets as early as 1765 B.C.) than in later days. As was said of another land :—

“ In those far off primeval days,  
Far India's daughters were not pent  
In closed zenanas.”

The following verses from the Classic of Poetry show that young men and maidens could meet in those far off days without either incurring blame or suspicion :—

“ Where is Tzu Chai'; that jaunty lad?  
With someone else to flirt and play  
Amid the hemp the live-long day  
Is his delight—It is too bad.

Tzu Kuo too, though he vowed to eat  
With me, has found another love ;  
With her,— instead, he likes to rove  
And romp together in the wheat.

They wander where the plum-trees grow,  
'Tis little use, alas, to fret,  
For scanty chance have I to get  
The gifts they promised long ago.”

And that the lads and lassies of China knew how to enjoy themselves by romping in the meadows this extract will show :—

“ Gloomy winter's gone and past,  
Streams that lately lay asleep,  
In their ice-chains fettered fast,  
Now are running clear and deep.

Large and level plains of grass  
On the further side outspread,—  
Haunt of many a lad and lass  
Plucking flowerets white and red.

‘ Have you been across?’ say she.  
‘ Yes,’ he says, ‘ indeed I've been.’  
‘ Come again, and come with me ;  
Let us both enjoy the scene.’

Every man and every maiden  
Sport together hour by hour ;  
With a load of blossoms laden,  
Each to each presents a flower.”

While until comparatively recent years the education of girls in China was not general, it was not as some writers have stated confined entirely to the so-called "stronger sex." Seminaries for young women were not at all uncommon in Southern China, and in many places girls went to school with their brothers until they reached a certain age, where they learnt the rudiments such as reading, writing and arithmetic. As in this country until 1870 the children of the poorer classes had no educational facilities; but those of the middle and upper classes whose parents could afford it were taught with their brothers, completing their education at home after they had reached the age of eight to ten years. To assert as some writers and speakers have done that hardly any women in China received an education is not according to facts.

That the Chinese were neither indifferent to, nor unmindful of, the education of girls is seen from the number of works which were specially prepared for their instruction. Among these are "The Filial Piety for Girls," "The Four Books for Girls," "The Classics for Girls," "The Female" Instructor, "Words for Women and Girls," and "Lessons for the Female Sex." Then there are a number of "Ready Letter-Writers" prepared and on sale for the exclusive use of women in which instructions are given and rules laid down for dealing with every variety of subject but that of love. As bearing on the education of women in China, it should be borne in mind that the heroines whose characters are portrayed in works of fiction as "The Two Fair Cousins," "The Three Dedicated Rooms," "The Dream of the Red Chamber," and "The Fortunate Union" are invariably learned and familiar with the Chinese Classics. This also applies to the delineation of the characteristics of women on the stage where, if called upon to take part in the affairs of State or in negotiations of diplomacy, her knowledge, tact and discernment place her above all male competitors.



That their views on education for women in the early stages of their civilization should be different from ours in the twentieth century is not surprising, though in spite of some of the defects their system had for its object the formation of character which is recognised to-day as the most important side of education. It may be of interest to mention briefly the *kind of education imparted to women in China* previous to the advent of foreigners in that country. For as has been well said :— “ To see the Chinese world steadily and see it whole, to trace cause and effect back to deeply buried foundations of their philosophy and civilization, it is necessary to look at things from their point of view, to hear them speaking among themselves, of many things which the West has forgotten, but which are still part of the very soul of the East,”

And in order to understand the mainsprings of thought of the Chinese on the subject of education of their women I cannot do better than quote from “ Village and Town Life in China,” by Messrs. Y. K. Leong, LL.B., B.Sc., and L. K. Tao, B.Sc., published in 1915 :— “ It is often said that girls in the Chinese families are inferior to boys. Such a statement may be accounted for by erroneous interpretation of our mode of conduct and expressing ideas. For instance, our mode of educating girls, at least, in former times, is certainly unlike that adopted in the West. Ours may be a wrong method; but we use it not because we consider girls inferior to boys. Such notion is remote from our minds. It is given them because, according to our ideas it best suits them, just as in the West a special training is given to a boy who is going to take up a particular profession. With us all girls are potential mothers of families, and a method of education with that end in view is accordingly adopted.”

Even girls of the poorer classes in China received a practical education, many of them being able to manage a house and family at an age when a girl in this country was still at school. She was not only well versed in the culinary arts ; but could make all

the wearing apparel for herself and family. And those who had not the opportunity of going to school with their brothers or being taught at home by tutors were not without means of obtaining some knowledge of the elevating literature of their country. There are in China as in other lands aged and blind minstrels who go about reciting and singing legends, romances and poetry, and whose audiences are composed chiefly of girls and women. Among women in the villages who cannot read there are few who have not acquired a knowledge of the legends and poetry from listening to these wandering minstrels. And so attentively have they listened that after hearing these legends and lines of poetry a few times, can recite word for word correctly a poetical legend of several thousand lines. The two most famous of the Chinese poets are Li Tai Peh, who lived 699-762 A.D., and Su Tung Po, who lived 1036-1101 A.D., and the poems of these men are familiar to most of the women of China whether they have received what we call an education or not.

So far I have only dealt with the kind of education women in China received before the advent of foreigners; but since 1844 missionary schools for girls have been established all over the country in which girls have been educated on Western lines. The pioneer in this kind of work was Miss Aldersey, who went out to Java in 1837 in connection with the Society for the Promotion of Female Education in the Far East. In 1844 she opened the first missionary school for girls in Ningpo. Owing to the prejudice of the Chinese against foreigners in those days the difficulties in carrying on such work were enormous, but were eventually overcome. And as a result of what she and other lady missionaries did in the education of Chinese girls, the officials and gentry of China followed their example by establishing schools for girls in many parts of the country.

One of the first of these schools to be opened was in Shanghai where a number of officials and wealthy merchants decided in 1897 to establish a school for girls where the education would be on Western lines,

and supported by voluntary contributions. In the first paragraph of the Prospectus issued was the following :—"In opening schools for girls we are reverting to the illustrious customs of the three dynasties. In order to open the intelligence of the people, we must certainly make the women free, and afterwards customs can be changed. That the reality may correspond with the name all funds with plans for the school are to be under the control of women, and the teachers are to be women." It will be noted that according to these gentlemen the education of women in the three dynasties, that of Hsia, 2205-1767 B.C.; of Shang, 1766-1123 B.C.; and of Chow, 1122-250 B.C. had not been neglected, which bears out what I have already said as to the position of women in the early stages of Chinese civilization.

The late Grand Empress-Dowager on her return from Sian where she had fled from the Western Powers owing to the Boxer Uprising, issued a Decree commending the establishment of schools for girls on modern lines, and gave £15,000 towards the cause of women's education in Peking. She also issued orders that a large Lama temple was to be converted into a school for girls. Following her example, Princesses, Manchu ladies and women of all ranks and wealth in the capital and provinces became deeply interested in the opening of schools for girls. The Ministry of Education Memorialised the Throne to sanction the establishment of schools for girls throughout the country which was approved. The Schools were to be Government institutions; although private enterprise was to be encouraged, and permission granted to employ foreign teachers. In 1907 there were 17 such schools established in Peking, and in 1911 there were 131 in the province of Chili, outside Peking. In 1909 there were 9 Government schools in Nanking, 13 in Nanchang, the capital of Kiangsi, 25 in Canton, and in far off Szechwan 49 with 1,897 students in addition to 297 elementary schools in which boys and girls were educated together.

In China, as in other countries, when women have had the opportunities they have shown themselves the equals intellectually with men, and there is a consensus of opinion among those who have had the privilege of teaching girls in China that they are as capable of culture as any women in the world. Not a few of the girls educated in mission schools have studied medicine both in America and Europe as well as in China with gratifying results. Such women as Doctors Yü Mei King, Hü King Eng, Ida Kahn, Mary and Anna Stone, and many others have by their ability and skill not only saved thousands of the lives of women and children, but have trained many others to be doctors and nurses. The testimony of those who have had the training of these women is that they are patient, persevering, have wonderful endurance, quickness of perception, keen appreciation and deftness of touch. Those who have been educated in mission schools have proved themselves efficient teachers, skilful nurses, companionable and helpful wives, intelligent mothers and useful members of the communities in which they live.

And now let me indicate some of the ways woman in China has exercised her influence from the earliest times in spite of what certain writers have said to the contrary. Perhaps no woman has a greater reputation for wisdom and common-sense than the mother of Mencius, the philosopher, who was born 372 B.C. He lost his father when he was quite young ; but this was partly compensated for by the care and training of a conscientious and wise mother. " Happy he with such a mother ; faith in womankind beats with his blood, and trust in all things high comes easy to him." This lady has been regarded as the Cornelia of China, she being immortalised in the Trimetrical Classic :— " The Sage's mother chose with care her humble dwelling-place ; And rent the web in ire before her idle offspring's face." This has been explained as follows : Living first near a cemetery, Mencius as a boy amused himself by imitating the mourners at funerals, and fearing the

bad influence of such sights on the plastic mind of her son, the mother decided to remove from that locality. She then went to live at a house near the market place of the city which is now known as Chowhsien in the department of Yenchow in Shantung. Here young Mencius took to playing at keeping shop, "vaunting his wares and chaffering his customers." Fearing that such surroundings would engender feelings of avarice and greed his mother decided to change her place of abode again, choosing this time a house near a school. When here the future Sage amused himself by imitating the exercises and etiquette of the scholars which pleased his mother so much that she decided to stay there. One day when Mencius returned from school his mother asked him how he was progressing, and on his replying indifferently "Oh, well enough," she took a knife and slit the warp of a piece of cloth she was weaving, telling him that without application it would be as impossible to succeed in life as for herself to complete a piece of work which she cut every time it was half finished.

The lesson had its effect and her son became distinguished for learning as well as for his efforts to reform the abuses of the Government of his day, and incalculating high ideals of conduct. He lived until he was 84 years of age, and Dr. Legge, the eminent Chinese scholar, said of him: "The first twenty-three years of his life thus synchronised with the last twenty-three years of Plato's. Aristotle, Zeno, Epicurius, Demonsthenes and other great men of the West, were also his contemporaries. When we place Mencius among them he can look them in the face. He does not need to hide a diminished head." His mother always had her home with him and he tenderly cared for her until her death, recognising, as many other Chinese Sages have done, that he owed everything to his mother.

From ancient to modern times the influence of the woman in the home has been so great as well as beneficial that many of the biographies of famous women in China have been written by their sons who







ENTRANCE TO INDUSTRIAL EXHIBITION, NANKING.





have become distinguished and illustrious through the example and teaching of their mothers. In 1882 on the death of the mother of the great Viceroy Li Hung Chang, her sons prepared a memoir of their mother in which they eulogised her for her transcendent virtues, and attributed the honours and high rank they had attained in the official world to her careful instruction, unceasing care and wise training. The failure to recognise the dominant influence of woman in China is in all probability due to the fact that the earlier missionaries only came in contact with the most ignorant, degraded and oppressed classes and hence the careless generalization with regard to the position and status of woman by such writers as Abbé Huc.

Perhaps one of the finest examples of dignity, virtue and high courage among the women of China was that of the consort of the Emperor Hsi Tsung of the Ming dynasty, who for seven years exercised a remarkable influence over the degraded, debauched and libidinous monarch. As the authors of "Annals and Memoirs of the Court of Peking" state she was "one of the most admirable women in China's history, and indeed the history of the world. Her gentle and steadfast character shines brightly to this day against the dark background of those evil times, her lofty ideals, patience and loyalty smell sweet and blossom even now, amidst the dust and ruins of a degenerate age." "Seldom has history recorded a nobler life, or a more pathetic death."

The history and life of this remarkable woman is given in the work referred to above and I can only briefly allude to the dying testimony of the Emperor Hsi Tsung as to the beauty and purity of her character. When dying, the Emperor said to his brother who was to succeed him: "See to her welfare; she has been a faithful Consort to me these seven years; much do I owe her. Often has she admonished me and urged me to better things. Her influence has ever been for good. She deserves all your pity; a widow, and so young. To your care I commend her." Such was her marvellous

influence in the Palace that she was called "The Goddess Chang" owing to her beautiful and saintly character. She was an ardent devotee of Buddhism, and spent much of her time before the Goddess of Mercy, who is worshipped in China as the idealization of womanhood. It has been said that woman in China has had her revenge on Confucianism by adopting and establishing its rival, Buddhism, which is the religion of the majority of women there.

Foreigners in China were amazed and expressed surprise at the prominent position women took in the Revolution of 1911, and the interest they showed in the reform movement which preceded it. The ability displayed by many women at that time and the ease with which they presided over, and addressed public meetings, astonished not a few Occidentals who held erroneous views of women's inferior position in China. To those, however, who had studied Chinese history, and were familiar with the life of the people, it was not considered extraordinary that Chinese women should have identified themselves with, and taken an active part in, the Revolution. The "Amazons" who appeared before Wuchang, Nanking, and Shanghai, ready and willing if necessary to go into the fighting line, were the successors of heroines who have been celebrated in Chinese poetry, drama and fiction, and whose portraits appeared in the Chinese newspapers to inspire patriotism and zeal for reform. At a mixed public meeting some years ago when a Chinese lady presided, surprise was expressed at her doing so when a conservative Chinese gentleman said: "A number of influential Chinese men have wives who are as well informed upon public matters as themselves. They live in full sympathy and intimate companionship with their husbands, so it is not strange that such women should come into prominence in public meetings."

And so the position of woman in her household is that she exercises complete control. If it were not so we should not have in China the records of so many distinguished and influential women. In

a Biographical Dictionary of 1,628 volumes no less than 376 volumes are devoted to the lives of celebrated women, and in another Biographical Dictionary of Chinese artists of 24 volumes, four deal with the lives of women artists. It is said by some Chinese writers that the first painter or artist in China was a younger sister of the Emperor Shun (2255 B.C.) who was known as "Picture Lea." "Alas!" cried a disgusted critic of later ages, "that this divine art should have been invented by a woman." In this connection it is stated that one of the most admired paintings in China — and their name is legion — was painted by a woman. Chinese authorities declare that she rivalled her greatest contemporaries, her bamboo, rocks, and monochrome flowers being not only true to life, but superior to any of the men artists of her time. This is high praise especially when we remember how Chinese art is regarded by such eminent art critics as Mr. Laurence Binyon and others.

Having thus seen the remarkable influence woman has exerted in China let us consider briefly the power she wields in the home and the State. As I have already pointed out, that notwithstanding the dictum of Confucius and other Sages the mother is a power in the land, she rules and controls the family, decides when the children are to commence schooling, finds the bride or bridegroom for her children respectively, arranges all matters connected with betrothals, manages all the business of the house, and directs all the social relations between friends and relatives. It will thus be seen that for all practical purposes the position of woman in China is an exalted one, she being on an equality with her husband. Woman, therefore, reigns supreme in the home among all grades of society, from the wife of the President of the Republic in the Palace to the humblest housewife in the provinces.

That the power of woman has always been recognised in China is proved by the fact that in the fourth division of the Ritual Laws, the Chinese authorities not wishing for the people to hold meetings, pro-

hibited even women congregating in Temples lest they should discuss politics which might injure the dynasty. From the earliest times woman has been anything but a nonentity in the Palaces where, if the records of Chinese history are to be believed, she has manifested all the characteristics which have been attributed to women like Jezebel, Messalina, Catherine de Medicis, and Catherine II. of Russia. Such, however, is not true of all the mothers and widows of Emperors, for as we have seen in the case of "Precious Pearl," the Consort of Hsi Tsung of the Ming dynasty, many of them have been powers for good. In 948 A.D. the Empress Li advised her husband to make use of the accumulated treasures in the Palace rather than increase the taxes of the people. Another Empress remonstrated with her husband against his extravagance and folly.

Two of the ablest rulers China ever had were women. During the T'ang dynasty (618-905 A.D.) which was one of the most illustrious periods of Chinese history, it being the golden age of poetry when Li Tai Po, Tu Fu, Po Chü-l and Han Yu were not only able statesmen but also distinguished poets, Wu Tseh-tien reigned for twenty years either as Empress, Regent or usurper. And although she ruled with despotism, and pitiless cruelty, statesman after statesman falling a victim to her resentment and caprice, yet upholding by her commanding intellect, exceptional ability, force of character and strong will the interest of the Empire, and enlarging its boundaries. Even after she was forced to retire on account of old age, we are told that she was still regarded with awe, and retained the title of "The Great and Sacred Empress."

Among others who have distinguished themselves was the late Grand Empress-Dowager, Tzu Hsi, who became notorious in 1900 owing to her participation in the Boxer Uprising. She was exceedingly able, a brilliant Chinese scholar and well versed in the literature of China. From the time she entered the Palace as the fifth concubine about 1850, until she ascended the "Dragon Throne" in

November, 1908, she manifested those characteristics which entitled her to be called the greatest woman of her century, a strong character such as history has seldom recorded as well as one whom "history will rank among the greatest of mankind."

Notwithstanding the many defects in her character from the Occidental point of view, she invariably produced a favourable impression on all foreigners who came in contact with her, as is testified by Mrs. Conger and Miss Carl. Her charm of manner and the magnetism of her strong personality impressed everyone. Her consideration and thoughtfulness for, and kindness to, all the Princesses of the Imperial Family as well as all who served her faithfully like Tseng Kuo-fan, Li Hung-chang, Liu Kun-yi, Chang Chih-tung, and Yuan Shi-k'ai, is a proof that some of the charges made against her were exaggerated. She was kind to all animals, except cats, and was extremely fond of birds over which she had remarkable influence, and although possessed of enormous will-power there was a gentleness and *coup de grace* which made it difficult to believe she was the monster some have represented her to be.

It is, however, her ability and power that I wish to refer to rather than her character. If as has been assumed her education, as a girl, was only rudimentary, and that when selected as one of the Imperial concubines she had only her beauty to commend her she must have "scorned delights and lived laborious days" to have accomplished what she did. It was only by assiduously studying the language and literature that she could have made such progress as she did. Her knowledge of the Chinese Classics, and poetry, and her ability as a writer won the admiration of all, placing her in the front rank of Chinese scholars.

It was not, however, exceptional for Consorts and concubines in the Palaces to be highly educated women. The Co-Regent with the Grand Empress-Dowager had such fine literary ability that she herself sometimes examined the essays of those who

were aspiring for the highest honours and literary distinction by becoming members of the Hanlin Academy. The daughter-in-law of Tzu Hsi, the widow of the Emperor Tung Chihi, was also a brilliant Chinese scholar. When they were together it is reported that there was an exchange of "sparkling wit and repartee," each quoting favourite passages from either the Classics or poems, both having wonderful memories even from a Chinese point of view.

And these were only types of a countless multitude of women in China who had neither the advantages nor the opportunities that the inmates of the Palace had. That I am not alone in speaking so highly of the women in China will be seen from the writings of Dr. W. A. P. Martin, Mrs. Isabella Bird Bishop, and Rev. J. Macgowan all of whom support the views I have set forth above. They all speak of her attractiveness, capability, gracefulness, and natural dignity which is high praise coming from such authorities. It is the opinion of the most enlightened missionaries that in spite of the disabilities women in China were under there are no so-called heathen countries where the woman has had the same power, and it is acknowledged that they have been important factors in the political history and social life of their country.

If under the old régime the position of woman in China was so high, and her influence and power so great in both the home and the State, it will be much higher under the Republic owing to what has been called the emancipation of women. Even under the old régime, notwithstanding the so-called exclusion of women and their compressed feet, her position would compare favourably with those in Europe until comparatively recent years. If a Chinese woman was the wife of an official she was entitled to wear the insignia of her husband's official rank, and in all functions took her seat according to her husband's rank. She could inherit property left her by her father and hold it in her own right, and

if there was no son when her husband died had absolute power over whatever property was left by him.

Those who know China best agree that her women have been one of the principal forces in preserving the country in spite of their disabilities, for like women in all countries, including our own, they have not received either the consideration or the justice which they were entitled to. It was not only in China in spite of Plato, and in defiance of all history that women, because of their sex, were considered incompetent to deal with and understand political issues. Even in so-called Christian and enlightened England it was thought that women on account of their bodily structure were incapable of learning and becoming proficient in either mathematics, science, philosophy, or the higher branches of art. It is, therefore, not surprising that in such a conservative country as China some men were sceptical as to the capability of women to learn although, as we have seen, their education was not entirely neglected as some would have us believe.

While fully recognising and appreciating the splendid work the missionaries have done in establishing schools for girls and women in China, and laying the foundation of modern education, there is no reason for under-estimating the advantages they had under their own systems of education, or for misrepresenting the position, influence and power of woman in China. The "contempt, degradation, misery, and suffering" on account of the subjection of woman to man, and the idea of the Chinese bride being a "victim adorned for sacrifice" is purely imaginary. Mr. Okudo, at one time Secretary of the Japanese Legation at Peking, made a special study of social life in China, and he says: "China is a country that respects and values her women exceedingly, a country where woman's power is strong. Even among the lower classes the husband cannot lay violent hands upon his wife, and the matrimonial quarrel has only one end—and that in which the wife is victor."



It is true that the above description does not seem to fit in with the "Three Obediences" which are :—

"While at home follow *father* who a husband will select,  
With her *husband* live in concord from the day that she is wed,  
And her *son's* directions follow if her husband should be dead."

But even in our Christian Marriage Service the bride promises to "obey" her husband so there is nothing very strange in the wife in China doing the same. In China, however, as in other lands, "man has his will—but woman has her way," and there as elsewhere she is quite capable of evading even laws which may not be convenient as the women in Rome did the Voconian Law which forbade her receiving legacies which was rarely observed.

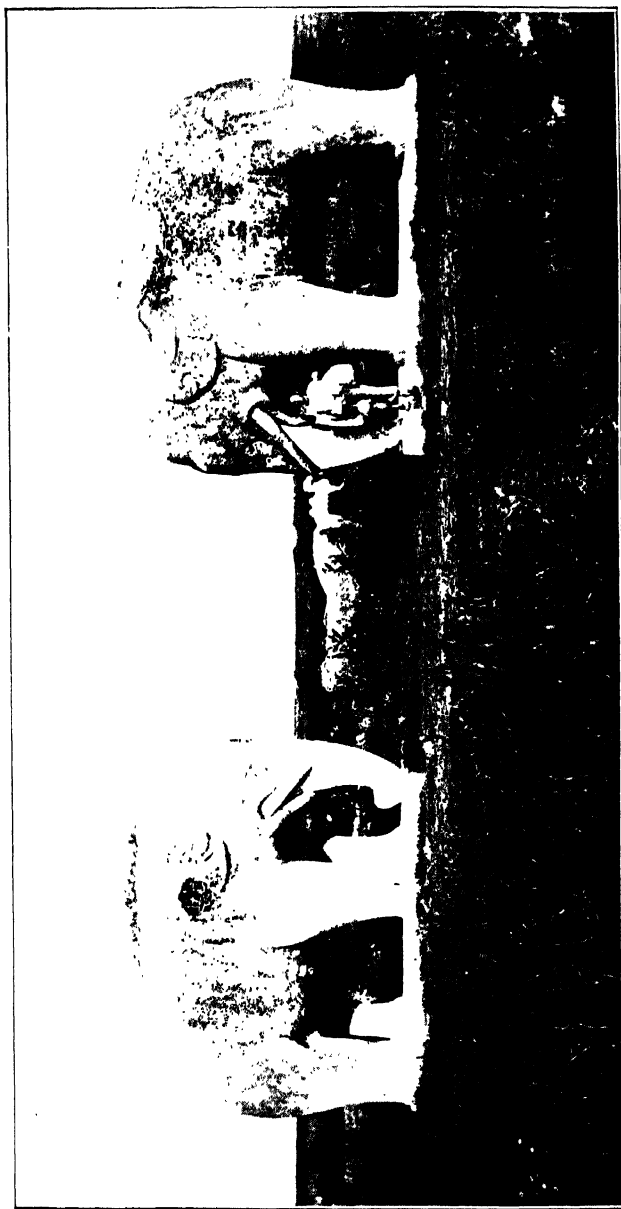
One of the problems connected with the changed conditions in China will be a readjustment of the relation of the sexes. Formerly there was not supposed to be anything like intercourse between single men and women except in works of fiction, when meetings between the hero and heroine always occurred. Courtship as it is known and understood in the West was rare, and betrothed couples according to the rules of propriety should never see each other until the wedding day so that they could not say :

"Better be courted and jilted  
Than never be courted at all."

Now, however, other times, other manners, and many of the youth of both sexes are protesting against being denied a voice in the selection of a partner for life. The theory has been advanced that one of the causes of China's arrested development is that romantic love formed no part in either marriage or its issue, and that sexual selection which has greatly influenced the advancement and development of other races has been inoperative in China for many centuries.







AVENUE LEADING TO MING TOMBS, NANKING.  
Lions, elephants, unicorns, horses, carved out of solid blocks of stone.



While as a rule it may be said that up to 1911 the Chinese had no love affairs, and no experience of courting, everything connected with their marriages having been arranged for them by Fate, parents and go-betweens, there have even in China been many exceptions to this rule. Chinese literature records many instances that as John Lyly said: "Love knoweth no lawes," and the Rules of Propriety did not prevent true lovers from finding the way out. From their earliest days children of China are told stories by their nurses of earthly counterparts of the heavenly lovers, the cow-herd and the spinning-maid, and many tales are related of young men and maidens who have been types of romantic love. Women in China have accepted the position of having husbands chosen for them because they have believed that matches are made in heaven and marriage ordained by Fate. Such a system is not confined entirely to China, for in many parts of Ireland love by no means decides all the marriages which take place, and those which are thus so arranged by the parents are as happy as happy can be. It is even so in China and much unnecessary sympathy is expressed for the Chinese bride, and I venture to say that considering all things the unhappy homes in China on account of the marriage customs are few and far between. This is doubtless owing to the belief that the union has not only been predestined, but is indissoluble. And this view is confirmed by the Rev. J. Macgowan who spent over fifty years in China who says: "As far as a long experience would enable me to judge, I verily believe that the majority of homes in this country (China) are reasonably happy ones, and the wives hold a position not of sufferance but of love."

There is no such thing in China as a plurality of wives though concubinage which was common among the Jews until the second century, and which was not suppressed by the Christian Church until 1060 A.D. is allowed. The wife, however, even when a concubine is brought into the house continues to be supreme in the home, the concubine

being legally and socially inferior to the wife. Before pronouncing an opinion on concubinage and representing the Chinese as more immoral than other nations owing to its legalization, it is necessary to understand the Chinese view of marriage. This is given in the Book of Rites which is said to have been written 1200 B.C. : " Marriage is to make a union between two persons of different families, the object of which is to serve on the one hand the ancestors in the temple, and to perpetuate, on the other hand, the coming generation." It will, therefore, be seen that the system arose from the necessity of having a son to perform the worship of ancestors after the death of the father. The strange thing is that those who denounce this system as being immoral are mostly believers in the verbal inspiration of the Bible where it is recorded that Abraham, Isaac, Jacob, David, Solomon and many other Old Testament saints had concubines.

It has happened in China and is on record that when the movement for the modern education of women was becoming popular certain mission schools refused admittance to women who were anxious to study because as the Report states : "they were the second and third wives of officials." The question might naturally be asked whether those responsible for managing such schools would have treated Hagar, Bilhah (who was given to Jacob by his wife), Rachel, Zilpah, Leah's maid, or any of David's concubines in the same way as they treated the " second and third wives of officials?" It ought also to be remembered that a Chinese wife treats the children of concubines as her own as Sarah did, and in this respect all children thus born are legitimate. This would seem to justify and is no doubt the reason why concubinage in China was legalised.

As has been well said :— " To get the correct point of view, we must, in fact, assume for the study of China's institutions and history the frame of mind in which we approach the lives of the Hebraic patriarchs and rulers ; cheerfully accepting for them customs which we, the heirs of all the ages. have

decided to modify or reject." This is a wise and philosophic view to take of this question as well as being a just one, as while there are undoubtedly great evils connected with the system of concubinage, they are no greater than many we are familiar with in European life.

The work for the regeneration and transformation of China through its women has only just begun; but judging from the past they are going to be one of the most important factors in the progress of Christianity in that country. As in other lands where women's religious intuition has made them the greatest influence and power in the world, so will it be in China. For behind most of the great teachers in the past has been a woman such as Monica, the mother of St. Augustine, Macrina, the sister of St. Basil and St. Gregory, Hildegade, who was the instructor of the people, the counsellor of Bishops and monarchs, and the Oracle of the Church, and the Spanish Teresa of the 16th century who founded Orders, advised Kings, and wrote a Treatise on Prayer. Women no less able, renowned and influential like the mothers of Confucius and Mencius, they have had in China from time immemorial. And if under the social restrictions and conventional customs which resulted in the seclusion of women of the higher classes they were able to accomplish so much, by the acceptance of Christianity with its freedom and opportunities for a fuller education they will be a greater influence and power than ever.





## CHAPTER FOUR.

### *The Menace of Militarism in China.*

ALL true friends of China were glad to learn that Dr. Wellington Koo, the Chinese Minister to the Court of St. James, and the Representative for China on the Council of the League of Nations, had informed the Secretary of the League that China was in complete sympathy with the recommendation to limit the expenditure on armaments, and would support the League in the recommendation. For at the present time it has been estimated that there are more men under arms in China than in any other country. Therefore, a reduction in armaments in the "Middle Kingdom" would be more beneficial to the people and more advantageous to the Republic than any other land owing to the financial position there. The conditions prevailing in China on account of the number of men under arms might truly be called "bankruptcy armed to the teeth," and as Gambetta once said of Europe like a "beggar sitting by a barrack door."

It is a well known fact that the men under arms are clamouring for arrears of pay, and as Japan has joined the new Consortium which will only lend China money for industrial purposes, the Peking Government is in a tight corner financially. One of the results of the non-payment of the troops has already led to looting and outrages in places like Ichang and Wuchang by the soldiers, where even the property of foreigners has been destroyed.<sup>1</sup> The

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<sup>1</sup> The holding up of the Tientsin-Peking Express and capture of the Chinese and Foreign passengers at Liu Cheng in the Shantung province on the 6th May, 1923, is an illustration of the danger of Militarism in China. Most of the bandits who perpetrated this abominable outrage were disbanded soldiers, and had not received their pay for many months. The ransom money which had to be paid these brigands before the foreigners were released amounted to \$175,000 which is equal to about £20,000.

losses of the foreigners will have to be made good by the Chinese Government, and with an already depleted Exchequer it will be difficult to find the money. So serious are matters financially in China that many of the teachers and professors in the Government schools, colleges and universities have been kept without their pay for months.<sup>2</sup> And this because the military Tuchuns are keeping up large armies for their own personal gain though ostensibly for the purpose of carrying on the civil war between the North and South. This civil war with interludes has been going on since 1913, and owing to Sun Yat Sen having set up a rival parliament in Canton the President of the Republic has been ill-advised to declare war again on the South. And this in spite of the fact that it is being stated by politicians all over the world that "force is no remedy."

Even the astute Chinaman who has the reputation of being equal to, if not surpassing the Jew for business acumen fails like many other people to see that by encouraging and prolonging civil strife and war he is only playing into the hands of the "contractors, the money-lenders, the grafters, the whole catalogue of parasites preying on the life-blood of the community," as well as the enemies of his country. The frequent loans and subsidies from Japan were not made with a view of making China a strong and vigorous nation as is well known to all who have any knowledge of the Far East. As has been said by one who has made a special study of the questions affecting the two countries: "Japanese statesmen had desired a weak China which would ultimately turn to them for assistance because they were a kindred race."

The philosophical pacificism of the Chinese has often been commented on by those who have studied the history and traditions of the country. Mr. J. O. P. Bland has shown in several of his works that "it constitutes the chief determinant factor in

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<sup>2</sup> Even the Police and Gendarmerie went on strike in May, 1923, in Peking owing to arrears in their pay.

the history of the nation and in the soul of the people." It used to be said of the Chinese that they were :—

“ A people numerous as the ocean sands,  
And glorying as the Mightiest of Mankind ;  
Yet where they are contented to remain ;  
From age to age resolved to cultivate  
Peace, and the arts of peace.”

It would, however, be quite erroneous to attribute this pacificism to physical cowardice as there is a consensus of opinion among those who have fought against them that when properly trained, regularly paid, and efficiently led by capable officers like General Gordon, they make the best soldiers in the world. The reason for their peaceableness in the past is because their national ideals have been in favour of civic virtues in contradistinction to military genius. It was their great philosopher Mencius who said :— “ He who subdues men by force is a tyrant, he who subdues them by philanthropy is a King. Those who subdue men by virtue gain the hearts of the subdued, and their submission is sincere.” They have believed in the principle of settling their disputes by argument rather than by physical force, and the League of Nations have practically adopted their view of these questions.

And this notwithstanding their fifty rebellions in 2,000 years and the wars they have had with neighbouring States. From 1000 B.C. Chinese history shows that wars were carried on against the Jungs, Tanguts, Turfans, Turcomans, and Tibetians. The Mongols even penetrated into Europe as late as 1241 A.D. The Emperor Kang-Hsi carried on wars on Central Asia with large armies from 1691 to 1720. Other military operations took place in the same region in 1724, 1729, 1734, 1756, and 1759. In 1765 the Chinese army, 200,000 strong, entered Burmah, making it a tributary State until it was taken over by the British. In 1791 the Ghurkas invaded Tibet, but were repulsed and pursued by 70,000 Chinese troops. The Chinese fought against the Coreans on many occasions, and in 1593 at the re-

quest of the Koreans repulsed a Japanese invasion. Up to 1873 the Chinese had always been able to hold their own as fighters against the Japanese ; but in 1894-95 were no match for them in military organisation.

But even in that war the bitterest detractors of the Chinese had to admit that many of them displayed great courage, endurance and skill, and that where the Japanese excelled was in their perfect organisation, indomitable spirit and scientific tactics. The defeat of the Chinese in the war with Japan in 1894-95 was also owing to the cowardice and venality of the mandarins who were responsible for the purchase of arms and ammunition. And alas! these were aided by unscrupulous foreigners, as Mr. J. O. P. Bland states : "At Tientsin, as in the chief Treaty Ports, the chief pre-occupation of the mandarins in charge of military supplies was to secure the large 'squeeze' of arms contracts ; there was never any lack of German, Austrian and Japanese agents, ready to oblige them with obsolete weapons and sand-loaded shells, at prices which left both parties equally satisfied."

The prejudice against the Chinese as soldiers has long disappeared among those who know them best for they have shown by their coolness, contempt of death under the most galling fire when properly led, that they can fight, and are as brave as other troops. Those who were in China during 1900 will remember how well the Weihaiwei regiment carried out the most difficult tasks assigned them, some performing deeds which, had they been Britishers, would have secured them the V.C. It was very fortunate that in 1900 some of the best trained and most efficient foreign-drilled and well-equipped Chinese troops were stationed at places like Tsinan, Nanking and Wuchang, under Viceroy and Governors who were in favour of keeping the peace. The Boxer Uprising might have had a very different ending had these forces been arrayed against the foreign troops in the North. It has been acknowledged by many foreign officers who took part in the







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defence of Tientsin and the relief of the Legations at Peking that the Nieh division of 10,000 men were foes not to be despised. It was said that in spite of divided counsels, demoralisation caused by the presence of armed Boxers, and inferior soldiers, this division displayed remarkably good qualities, their artillery practice often being superior to that of the European forces.

The military and naval officers who fought against the Chinese in the first war they ever had with Europeans in 1839-42 were loud in their praises of the Chinese soldiers for their courage and endurance under the most trying circumstances. As has been well said:—"The defence of Chinkiang on the 21st July, 1841, was a fine example of enduring courage when 2,300 Manchus resisted 9,000 well-equipped and highly disciplined English troops to whose weapons and manner they were strangers, and finally, after having shown admirable bravery, chose suicide rather than surrender, their General perishing in flames kindled by his direction." All the reports of British military officers at that time bore similar testimony as to the excellent qualities of the Chinese soldiers. And this notwithstanding the fact that in those days they were badly armed and equipped often having no arms but bows and spears. There was a consensus of opinion among the British military and naval authorities that men who would fight so manfully when victory was practically impossible could never be conquered permanently, and that they only needed to be well-equipped, disciplined and trained to be able to hold their own against Europeans.

These opinions have been since confirmed by men like General Gordon, Field-Marshal Wolseley, both of whom were no mean authorities on military matters, and General Bruce and Lieut.-Col Barnes and Watson who had the training of the famous Weihaiwei regiment. And the late Lord Kitchener who was considered a good judge of what would make the best fighting material when in China some years ago offered in writing to undertake the re-

organisation of the Chinese Army, and give a guarantee that in the space of two years it would be equal to any army in the world. Not only military experts bear witness to the excellence of the Chinese as soldiers, but those who have lived among them for any length of time in other professions have the same opinion.

While the bogey of a military "Yellow Peril" such as the ex-German Kaiser imagined when he drew his wonderful sketch may have been exaggerated, there is no reason why China, with her vast population of over 430,000,000, and her inexhaustable resources should not become a great military power, and a menace to the whole world. Notwithstanding that philosophical pacificism has constituted the very soul of the people and the essence of China's national life for so many centuries, Mr. Benjamin Kidd has shown us in his "Science of Power" the possibilities of a whole nation being entirely changed in one generation. The late war in Europe is an example of how the racial qualities of a people could be transformed for the worse in the case of Germany. There was a time when the pacific views of writers like Lessing, Herder, Göethe and Schiller influenced the minds of the German people, and when young men had dreams of liberty, equality and fraternity. But Junkerism and militarism advocated by Treitschke, Von Schellingdorf, and Bernhardi changed their opinions which resulted in the domination of the war party.

And the views of Treitschke and his school have even influenced some of the ablest and most enlightened of the Chinese leaders. Liang Chi-ch'ao, who visited England in 1918, and who was the idol of the reformers and the most influential and powerful writer in China, became a convert to the doctrine that might is right. He wrote:—"In the world there is might and nothing else is powerful. The strong dominate the weak; this is the great law of evolution. So the only way to acquire the right liberty is to make oneself strong. If you desire

personal freedom you must first obtain personal strength ; if you desire national freedom, you must first have national strength. Might. This word should be imprinted on the brain of every reader." Such teaching, if believed in and practised, could only lead to autocracy, force and militarism which is in entire conflict with the ideals of the majority of the Chinese philosophers. But if such an able scholar and distinguished statesman as Liang Chi-ch'ao, who is a true patriot, could be influenced by such anti-social teaching it is not difficult to see the effects of such a doctrine on the military party.

There was a time when the Civil Governor took precedence over a military one ; but since Yuan Shi-k'ai became President of the Chinese Republic that has been altered. Since 1912 the military party has arrogated and assumed preponderating power with a view of controlling and dominating the politics of China. So strong has the military faction become that even the President and his Cabinet could not at one time remove from his position a Tuchun without the sanction of the military clique. Instances have been given recently by foreign correspondents in Peking of the despotism of the military Tuchuns.

This is only one of the fruits of the bad example set by Yuan Shi-k'ai when he asserted his autocratic authority soon after his election as President of the Chinese Republic by concluding a loan with foreign banks without the sanction of parliament which had been elected as the representatives of the people of China. As regards that loan the protest made by the then President of the Senate at the meeting at the Hongkong and Shanghai Bank in Peking on the 26th April, 1913, when the Deputies of Yuan Shi-k'ai were assembled will remain one of the finest things in the history of modern China. In excellent English Mr. C. T. Wang declared to those present in the name of the whole Chinese nation, that since the contract for the loan they were discussing had not been submitted to parliament, in accordance with constitutional usage, it was null and void, and that

the Chinese people refused to ratify an agreement made in the name of men who had no right to act on their behalf. No wonder his Chinese and foreign auditors were amazed and speechless for such language was reminiscent of :—

“ Some village Hampden, that with dauntless breast,

The little tyrant of his fields withstood.”

But in spite of the protest made and the votes of the majority in both the National Assembly and the Senate against the contract for the loan, it was duly signed and £25,000,000 was in due time placed at the disposal of the representatives of Yuan Shi-k'ai. This enabled the militarists to defeat those who were opposed to the tyrannical methods of the President of the Republic, and brought about the civil war which is again being resumed between the North and the South. It is, alas ! not always true that “ where nations invest their capital they are intent upon preserving peace and promoting the development of natural resources and the prosperity of the people.” For in this particular case as in so many others it meant providing the means for carrying on civil war and the disorganisation of trade. Fortunately the new Consortium will not make such financial blunders as it will only lend China money for the construction and development of railways for commercial and industrial purposes.

That the menace of militarism is a real one is admitted by every section of the Chinese and foreign press, and the keeping up of large armies is affecting seriously and disastrously the progress of China in all those things which make for the happiness, peace and prosperity of the people. It will be a calamity for China in particular, and the world in general, if the doctrines of Treitschke and other writers who are worshippers of the god of war are adopted by the Chinese. They need to be reminded of what has been abundantly proved during the late war in Europe that “ they who take the sword shall perish by the sword.”

It augurs well for the future of China that Dr. Wellington Koo intimated that the country which he represented on the Council of the League of Nations is in favour of a reduction of armaments. It will be well for the Government of China if the following is read, marked, learnt and inwardly digested which was written by Professor David Starr Jordan, in 1913 :—" If China, for example, should build up a great army, to promote internal stability, the effort would be sure to fail. A great army may hold Communities in awe, it may fill the air with war, it may egg on the spirit of glory, it may inflame ambitions and antipathies. But no nation can build its institutions upon it. It is no factor in a great republic; it is no bond of union among respecting men. To found a nation upon force of arms is to build on sand."

History and experience in every land is evidence of the truth of these words, and the condition of Europe to-day is an illustration of the fallacy of the reasoning of Treitschke, Von Schellingdorf and Bernhardi. The results of their teachings we have witnessed in the acute anguish, demoralisation, unspeakable misery and irreparable losses of millions of the bravest and best of Americans and Europeans. With the memories of the horrors of the late war fresh in our minds we rejoice that the Conference at Washington has exposed for ever the hollowness of the usual defence of militarism, that to preserve peace we must prepare for war. It was rightly said in 1912 by Mr. Israel Zangwill that that maxim was forged in hell.<sup>3</sup>

<sup>3</sup> If the news wired by Renter on the 15th June, 1923, that Li Yuan-Lung, the President of the Chinese Republic, had issued a Mandate abolishing the Tuchuns or Military Governors in the different provinces is correct, it will be a consummation which all friends of China will be thankful for. The placing of all military matters under the direct control of the War Ministry is a step in the right direction. As already stated, since 1913 the Tuchuns have been mostly acting independently of the Central Government which has been one of the principal causes of the anarchy and brigandage prevailing in many parts of China, and has led to the loss of lives and destruction of property.



## CHAPTER FIVE.

### *The Press of China.*

**A**LTHOUGH China can claim the credit of having the oldest newspaper in the world, journalism, as we understand it, is comparatively of recent origin in that country. The rapidity of its growth and the extent of its influence and power has, like many other things, caused a good deal of surprise among those who have always looked upon China as immovable, stationary, and unchanging. A brief account of the rise, progress, and influence of the Press in China will enable us to appreciate and better understand the ability, intelligence, and psychology of the Chinese. For, notwithstanding the number of works which have been written on China and the Chinese, there is still a good deal of ignorance and misconception as to the aims, ambitions, and character of one-third of the human race.

Some writers have expressed surprise that in a country like China, where education for centuries has been so appreciated, honoured, and prized, and where they could boast of such a vast literature, the beginnings of which can be traced back to times immemorial, the Press of China should have been confined for so long to the *Peking Gazette*. This periodical was founded during the T'ang dynasty (618-907 A.D.), which was one of the most illustrious periods of Chinese history, it having been called the Augustan age of Chinese literature and poetry. The Emperor T'ai Tsung not only remodelled his army, but encouraged learning and patronized literature, he having built a library at his capital, which was then at Changan, in the present Shensi province, where he had collected some 200,000 volumes. In nearly every library in China to-day will be found many works



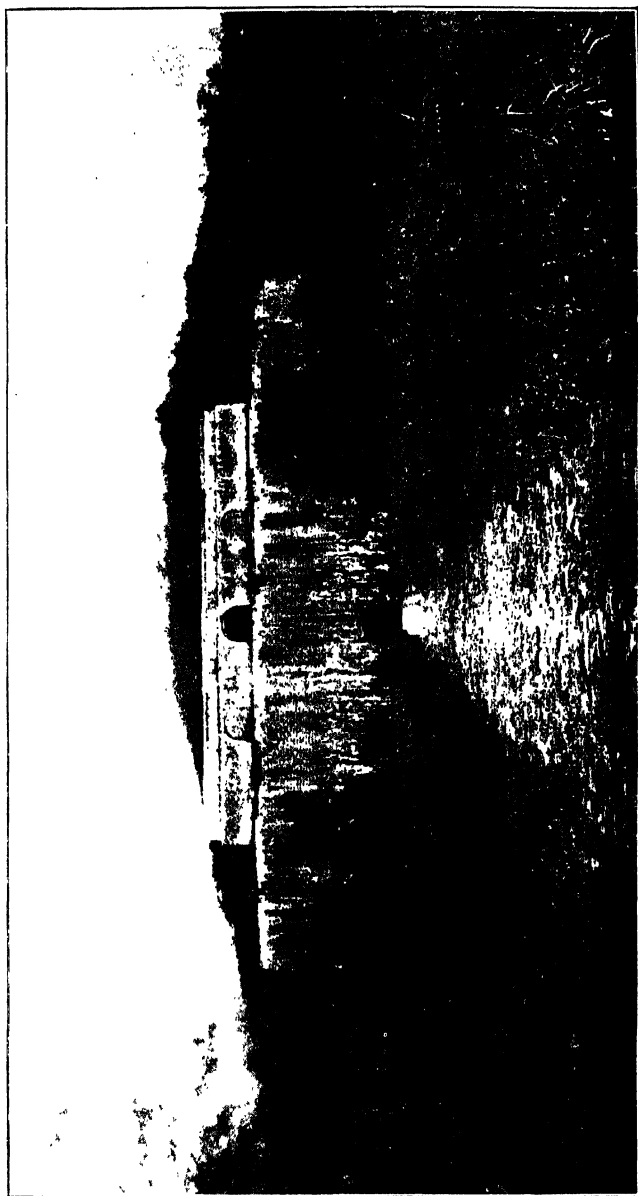
which were written under the patronage and inspiration of the rulers of that dynasty, one of whom was the Empress Wu Tseh Tien. It was during this dynasty that the most celebrated of China's poets, Li Tai Peh, lived and wrote, as well as many others who were famous as historians, essayists, and poets.

The *Peking Gazette*, which existed for nearly twelve centuries, was the Government organ, in which were published the Imperial Edicts, Rescripts and Memorials. But although it was the official organ, it was printed and published at private offices, which were situated in one of the celebrated streets of the Peking Chinese city called Liu Li-chang, though named by foreigners Paternoster Row, owing to the number of booksellers' shops found there. It might now be styled the Fleet Street of China, as many of the Chinese newspapers are written and published in that quarter. Foreigners in search of bronzes, lacquer, jade, porcelain, rare paintings, and Chinese books which were out of print, or had been placed by the Chinese Government on the *Index Expurgatorius*, were often seen there in days gone by looking for bargains. It was from this alley that the ancient *Peking Gazette* was issued to its regular subscribers and constant readers, who were mostly officials. When it first appeared it was issued irregularly until 1351, when it was issued four times a moon; but for many years until it ceased publication it appeared daily. For centuries it was the only means the officials and people of China had of ascertaining the aims and policies of their rulers as dictated and inspired by their ministers. As the issue was always a limited one, whenever the contents were of sufficient public importance, it was copied and circulated throughout the country in the form of Proclamations. These, as a rule, were posted outside yamêns and under the city gateways, where they could be read by all who were passing in and out.

And these, too, were the means employed by the people before the advent of modern newspapers of







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criticizing their rulers and officials, the anonymous placards being frequently used for giving expression to the discontent, dissatisfaction, and indignation of the public against acts of oppression and injustice. They were usually written in a popular style so as to be easily understood, and were often caustic, cutting, and satirical, as well as full of sharp and witty quotations, which the Chinese, being great wags, could appreciate. When travelling in the interior I have often come across a crowd listening to a man reading one of the placards aloud, amid comments which were not at all flattering to those lampooned, and roars of laughter. At times, alas! they have been posted on blank walls and under city gateways with the object of exciting hostility to foreigners, and have succeeded all too well in causing missionary riots, with loss of life and property. This, however, only shows how effectual and potent they were in influencing public opinion before the advent of modern journalism.

The *Peking Gazette*, since the establishment of the Foreign Legations in Peking after the "Arrow War," 1858-1860, was the principal source from which official news was obtained by the foreign Ambassadors, and from which official news they derived much useful information as to the policy, opinions, and view of the rulers of China. For many years translations were made from this periodical by the Student Interpreters of the British Legation which formed part of their Chinese studies. These translations were published in the *North China Daily News*, and have often been quoted by writers on Chinese questions. Not only were Imperial Edicts, Rescripts, and Memorials published in this paper, but the deliberations of the Grand Council were reported, which made it more like our *London Gazette* than an ordinary newspaper. In spite of what has been said as to its ambiguities, absurdities, and contradictions, the study of it provided an invaluable aid to all students of Chinese for obtaining an insight into Court and official life and etiquette, as

well as enabling them to gain a knowledge of the manners and customs of the people.

Modern journalism in China may be said to date from 1864, when an American missionary, Dr. Y. J. Allen, started a monthly magazine called *The Review of the Times*, which had a wide circulation, and was read by the officials and *literati*. In 1872 the first daily newspaper on modern lines was founded and published in Shanghai, called the *Shên Pao*, or *Shanghai Gazette*, Shên being the ancient name of that region, the designation Shanghai only being given to it about 1280 A.D. This newspaper, having been started and financed by Messrs. Major Brothers of Shanghai, was under foreign protection, and, therefore, had more freedom than had the proprietor been Chinese. The function of a newspaper being to collect and distribute news, form and mould public opinion, and be the medium of introducing merchants to one another, the launching of the first Chinese daily paper imposed heavy burdens on the pioneers to meet all the requirements, which, however, was ably done by the promoters. The *Shên Pao* soon became known, and was read by the Chinese at the Treaty Ports and Peking; and, being under foreign ownership and control, was able, without any fear of interference from or suppression by the Chinese Government, to advocate reforms of all kinds, which it did. It increased in favour and popularity, maintaining a high reputation for intelligent and wise criticism whenever necessary, and was even welcomed at the Peking Court. It was successful in obtaining the reversal of unjust Decrees, and by its able leaders and well thought-out articles, the moderation of its tone on questions relating to China, and by the breadth of the views set forth, it became the leading organ for many years of Chinese public opinion.

Following the *Shên Pao*, other newspapers were published, mostly at the Treaty Ports, where the editors were free to express their opinions and advocate reforms which they were not allowed to do at that time in the interior. With the inauguration of

the National Post Office and the extension of railways, which offered greater facilities for the transmission of newspapers and magazines to all parts of the country, there was a boom in newspaper production. In 1898 there were in Shanghai alone, about twenty-eight newspapers and magazines, among them being the organ of the Reform Party called *Chinese Progress*, which the Emperor Kwang-Hsu intended making the organ of the Government, with Kang Yu-wei as editor. In 1902 one of the earliest papers to advocate reform in Peking was one under the innocent title of *The Child's Educator*, and contained little stories in geography, natural history, physics, and extracts from Æsop's Fables, interspersed with recitals of the cruelties of the Boxers, and accounts of the erroneous opinions the Chinese held about foreigners, with a view of correcting them. During 1903 the Young China Party captured most of the Press, and were taking lessons from the Japanese regarding the use of foreign printing machinery and the arts of process-engraving.

The character of the Chinese Press at this time will be seen from the titles of some of the newspapers, which were :—*The Universal Gazette*, the *Sin Wen Pao* (the *New Literary Journal*), *The People*, *South China Journal*, *The Heavenly Warning*, *The National Herald*, and the *Shi-Pao* (*Western News*). The last-mentioned was under Japanese protection, and represented the views of reformers like Kang Yu-wei and Liang Chi--ch'ao. The growth of the Chinese Press was so rapid, and the influence so far-reaching, that Japan, Germany, and Russia all had their Chinese organs in Peking, Shanghai, and other centres, and where the newspapers were not owned by these Powers they were subsidized. It was estimated that in 1911, when the Revolution broke out, there were no less than seven hundred newspapers published in different parts of China, which have now reached to over a thousand, this not being a bad record for a country like China. In 1906 a daily newspaper for women was started in Peking, the editor being a Chinese lady, Mrs. Chang. The



leaders and articles were written in Mandarin or colloquial, which would be more easily understood by the women than Wen Li, or classical Chinese. The publication of this newspaper led to a series of "Newspaper Lectures" being given in Peking by an American lady missionary, when selections from the women's newspaper were read and commented upon. Educated Chinese ladies also gave lectures to women on hygiene, domestic science, geography, the evils of gambling, opium smoking, and foot-binding.

There were also a considerable number of magazines which had a wide circulation, such as *The National Spirit Review*, *The New Citizen's Magazine*, *The National Civilization Magazine*, *The People's Organ*, and *The Foreign Review*. A magazine for women was established in 1902, edited by a Chinese lady of a distinguished family in Wusih, Kiang Su, its aim being the stirring up of the women in China in order to make them feel and realize the influence and power they were capable of exercising for the good of their country. It only existed a few months, and ceased publication for want of support, it being in advance of the times. In the early days of the Republic another magazine for women was started, called *The Woman's Journal of the Great Land*, this being the organ of the "New Woman" of China. It was very advanced, and demanded equal rights with men, the economic independence of women, the liberty for women to open shops on their account, and the establishment of trade-unions for women. It seemed hardly possible that the so-called degraded, oppressed, and down-trodden women of China could, in such a short space of time become so assertive and bold. Its career, however, was short, as it had only the support of a society which had been formed by a number of advanced women. Three other magazines for women were established, called, *The Woman's Messenger*, *The Woman's World*, and *The Ladies' Journal*. The last-named is the only non-missionary magazine which seems to have flourished, and is edited by a capable Chinese lady, Mrs.

T. C. Chu. Four thousand subscribers were found in the first year and seven thousand in the second, so there is every hope that it will continue to prosper. The subjects discussed are domestic economy, and the evils of gambling, opium smoking, cheating, and bribery, which have their origin in the home. It advocates the education of women before they can be reformed; and the more education they can have, according to Mrs. Chu, the better it will be for the nation. It is written in good Chinese style, which has been modelled on that of two of the best Chinese writers—namely, Messrs. Liang Chi-ch'ao and Yen Fu.

So rapidly had the Press in China developed and its influence and power been felt, that in 1907 a Press Law of thirty-six articles was drawn up by the Government, and published in 1908. The aim and object of this law was to give the Minister of the Interior power to control, censor, and, when necessary, “muzzle” the Press of China. The editors protested against this Law, which they demanded should be modified in order to “prevent officials from attempting to muzzle such of the Press as are honest and conducted on clean-handed lines.” So keen were the student journalists for a Constitution and a Parliament that they ignored, evaded, and trampled on the Press Law, with the result that a new one was framed of forty-two articles, which received the sanction of the Throne. The execution of this law having been placed in the hands of the police, all sorts of schemes and stratagems were resorted to by editors to evade it.

The introduction of this Law led to what was known as the “cartoon warfare” between the Government and the Press. For cleverness, ingenuity, and perspicacity in carrying on such a warfare the Chinese could hardly be excelled. The Chinese editors and writers were not only masters of the classic literature, but not a few of them were artists and poets. We are only just beginning to appreciate the fact that the principles of art were expressly formulated by a Chinese critic, Hsieh Ho, fourteen

hundred years ago, and the six canons laid down by him have received considerable attention from eminent artists in Europe of late years. From very early times they have illustrated their works by woodcuts, which have been executed in outline, the drawing having been faithful and spirited. When they entered on the "cartoon warfare" they were, therefore, past-masters in the art of drawing caricatures which were very realistic and most effective. The subjects portrayed by these cartoons were the vices of and the evils caused by officials; foreign oppression through loans, indemnities, and abuse of power; humiliation and shame from the conduct of Chinese towards foreigners, especially during 1900; the ignorance, indifference, and vices of the people; the burdens of the people owing to unjust taxation and "squeeze"; the persecution of the Press, and the educational awakening of men and women in China.

In addition to the pictorial art the Chinese editors and writers had at their command a language which enabled them to satirize, deride, and goad by the use of a single character. Trained journalists from the West marvelled at the ability, dexterity, and resource of their Chinese confrères during this campaign. Between 1908 and 1911 the pictorial Press held up to derision and scorn the tyrannical rulers, royal profligates, and other enemies of the State and people, comparing and contrasting them with the heroes and heroines of Chinese history, to the credit of the latter. In spite of the imprisonment of some editors, and the suppression of certain newspapers, deadly blows were aimed at the Government, so that the arrival of the papers was dreaded by the Court and high officials. Not all, however, in high places were opposed to the Press, for, as is well-known, the Emperor Kwang Hsu, during the hundred days of reform in 1898, issued a Decree granting liberty to the Press; and men like Tuan Fang, Duke Tsai Teh, who had been to Europe and America, as heads of the Commission for the study of Constitutions, were always friendly dis-

posed towards the modern Press; but with the late Grand Empress-Dowager things were very different.

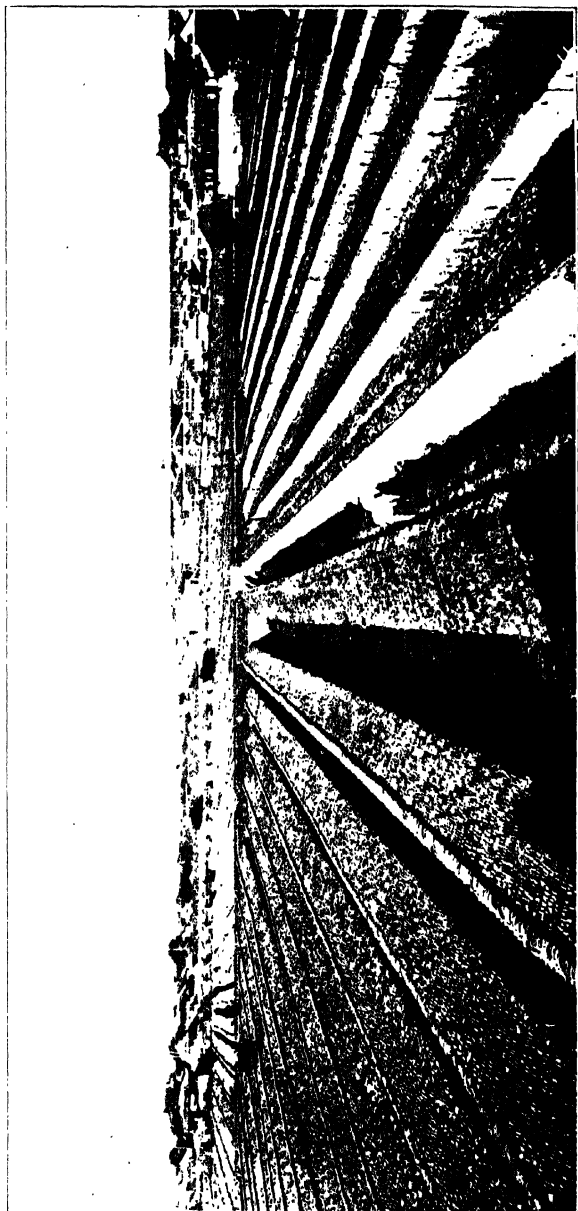
Although the Empress-Dowager had been told by one of her faithful advisers that most Western countries trusted the Press, and utilized it for maintaining a mutual understanding between the Government and the people, she had but one way of dealing with it, and that was by suppression. Therefore, after the *coup d'état* in 1898, she issued the following Decree:—"As newspapers only serve to excite the masses, to subvert the present order of things, and the editors are composed of the dregs of the literary classes, no good can be served by the continuation of such dangerous instruments, therefore, we command the entire suppression of all newspapers published within the Empire, while the editors connected with them, are to be arrested and punished with the utmost severity of the law." She had probably never heard of Sydney Smith's reference to the Lords trying to stop the progress of reform, and Mrs. Partington's attempt to push away the Atlantic Ocean; but her edict had about the same effect.

There were, however, extenuating circumstances connected with the Empress-Dowager's attitude towards the Press at that time, for the Young China journalists had succeeded in persuading the Emperor Kwang Hsu to issue those remarkable reforming Decrees, and Kang Yu-wei was deeply involved in a plot to depose the Empress-Dowager, who was opposed to all reforms. Being deeply wounded in her pride and lust for power she felt that the only safety for herself was the suppression of the Press. In such a fatuous policy she was following the example of rulers like Napoleon the First, whose view was that "no news unfavourable to the Government is to be published until it has become too well-known to be worth publishing." It should also be remembered that after 1900, and on the return of the Empress-Dowager to Peking, she became a reformer. She abolished the old system of examinations which had been in force since 134 B.C., and encouraged and supported the establishing of schools

for girls, giving out of her privy purse the sum of £15,000 for the inauguration of a normal school for girls in Peking. She sent a Commission, consisting of Chinese and Manchu statesmen, round the world to examine and report on the Constitutions of the West in order that she might be guided as to which would be most suitable for China. That she fully intended to introduce and carry out all sorts of reforms is evident from the way she dealt with four out of the six Manchu members of the Grand Council who opposed reforms. Had she lived there is not the slightest doubt but that she would have adapted herself to the changed condition of things, and realized, if she could not appreciate, the influence and power of the Press in forming and guiding public opinion.

The effect of modern journalism on the Mandarins was most salutary, though at first, as was natural, they did not appreciate their doings being criticised and held up to ridicule in the newspapers which were read by all the underlings in the yamêns. When, however, they found that the Press was no respecter of persons, and that all officials, whatever their rank, were in danger of being graphically ridiculed, and mercilessly satirized if found guilty of extortion and misconduct, they became regular subscribers, some becoming shareholders in, and owners of, newspapers with a view of capturing the Press for their own purposes, which has not been unknown in other countries. One of the beneficial results of the establishment of the Press on Western lines was seen long before the Revolution, in 1911, by the modification in some instances, and the abolition in others, of the cruel and horrible tortures inflicted on prisoners in Chinese yamêns.

Then the growth of journalism in China led to the agitation for reform and the spreading of progressive ideas among all classes. It created a desire and demand for a Constitution and a Parliament, with a view of regenerating the country financially, politically, and socially, and was one of the principal factors in bringing about the Revolution



MANCHU CITY, NANKING.  
After destruction by the Revolutionaries, 1911.



of 1911. As was truly said by one of the public men of China: "The loyalty of the army, upon which the Prince Regent relied, and on which one-third of the revenue of the Empire was spent, was sapped by the propaganda of hundreds of journalists." It has been assumed by some, and stated by others, that the mass of the people of China have always been indifferent as to how they were governed and by whom as long as they were allowed to carry on their business in peace and quietness. This may be true to a certain extent; but the writer has frequently heard public questions keenly discussed in tea-shops in China, and matters even relating to the Court and its doings at Peking talked about freely by the habitués of such places long before there were either railways or a National Post Office.

Since, however, the introduction, growth, and development of the native Press, and its circulation all over the country, the apparent indifference and unconcern of the people has passed away. Far away in the interior my attention has often been called to important events happening in Europe and America by the readers of the Chinese daily newspapers in which appeared translations of Reuter's telegrams. The Press, therefore, has played a prominent part in awakening the political consciousness of the Chinese, and encouraged them in their legitimate aspirations for a reformed Government. The dissemination through the newspapers and magazines of the principles, teachings, and views of such men as Wang Yang-ming (1472-1528), and the moderns, Kang Yu-wei, Liang Chi-ch'ao, Tan Sze tong, and Wang Li-chao, prepared the minds of the people of China for the changes and events which have been transpiring since 1900, and which culminated in the Revolution of 1911.

As the present development of the Press in the United Kingdom is the result of the Education Act of 1870, so the progress and influence of journalism in China is due to the Decree issued by the late Empress-Dowager abolishing the old system of examinations for literary degrees. This brought



about the opening of schools for both sexes all over the country, and gave an impetus to the carrying out of the scheme of popular education which the Press had been demanding and agitating for. The changes in the system and the introduction of Western science in the curriculum of study, created a thirst for information which only the Press could supply. For although the Chinese have always been democrats, having, as we have already seen, ways and means of expressing their disaffection and dissatisfaction with either their rulers or officials, it was not until the arrival of modern newspapers that they found an adequate and efficient medium through which they could disseminate their ideas, and make themselves an actively conscious and self-expressive community. The function of the Press being to make a nation articulate, the Chinese, who have always been a practical race, saw the advantage of establishing and supporting newspapers, which have been the means of them making known their grievances with a view of having them remedied.

If, as has been stated, the destinies of the world will be decided in Asia, the Chinese Press, which in a very few years has attained a degree of influence, popularity, and success which has taken Europe and America centuries to accomplish, will undoubtedly play a far more important part in the future than it has done in the past in moulding and guiding public opinion in the largest, oldest, and most populous part of that vast continent. It has already taught the Chinese to think for themselves, with the result that every year we see a growing consciousness of nationality among them, and a determination to work out their own salvation without the interference of other nations, of which there has been too much in the past.

It is impossible to conclude this brief account of the progress and influence of the Press in China without some reference to the ability, character, and talents of two men who were prominent journalists and writers, and who were identified with, and contributed largely to, the success of journalistic enterprise. Kang Yu-wei, as is well known, was the

leader of the Young China reformers, and an eminent Chinese scholar, who had made a special study of international questions. He had written Memorials which had been submitted to the Throne after the French reprisals in 1884-85 and the Chinese-Japanese war of 1894-95. He formed the Self-Help League in Peking in 1905, and founded the Chinese newspaper, "Chinese Progress," the same year in Shanghai. About this time he was also instrumental in starting a number of societies in different parts of the country under various names, but all having the same object, which was the advocacy of reform. He had written the history of reform in Japan as well as a work on Peter the Great's reform in Russia, hoping thereby to influence the Court at Peking to adopt similar measures for the salvation of China. After Germany had obtained the lease of Kiaochow, and when Russia was demanding the cession of Port Arthur on the same terms, Kang Yu-wei proceeded to Peking and presented two Memorials to the Emperor praying him to refuse the demand of Russia, suggesting that both Port Arthur and Ta Lien Wan should be made open ports for all nations.

In 1898 Wen Tung-ho, the Emperor's tutor, introduced Kang Yu-wei to His Majesty, and his influence over the mind of that monarch was so great that it resulted in the issue of those remarkable reforming Decrees which caused so much alarm, consternation, and fear among His Majesty's clansmen. The history of the *coup d'état* of 1898 is too well known to require any recapitulation here; suffice it to say that the programme of reforms which had been drawn up by Kang Yu-wei—who had to flee for his life in consequence—were, after 1900, practically carried out by the late Empress-Dowager. Although Kang Yu-wei has taken very little active part in politics since 1911, he being in favour of a Constitutional Monarchy, there is no doubt that his extensive knowledge of Chinese history, and his writings in the Press on international matters, have had a great deal to do with arousing and developing

a national consciousness among the people of China. He has always shown himself to be a clear, cautious, and wise thinker, as well as a sincere patriot, who worked for the highest interests of his country.

Liang Chi-ch'ao is another biographer, historian and journalist who has gained a great reputation as an advocate for constitutional government and representative institutions. He was claimed by Kang Yu-wei as one of his disciples, and was in Peking in 1898, having also to fly from the vengeance of the Empress-Dowager at that time. He has been called the father of revolutionary journalism, and was regarded as the Hector among reformers, owing to his power as a writer. While an exile in Japan he edited a newspaper and magazine which had a wide circulation in China, taking chief place among journals on account of the classical and chaste style in which they were written. In 1911, after receiving from the Prince Regent a free pardon, he was invited to Peking by Prince Tsai Tao, brother of the Emperor Kwang Hsu, to edit a national newspaper which it was intended to establish there with the view of upholding the monarchy. While he was in Japan, from 1898 to 1911, he wrote advocating the establishment of schools for girls, the education and emancipation of women, the unbinding of women's feet, as well as some biographies of the heroes and heroines of China. He also wrote for the benefit of his country-women the *Life of Madame Roland*, in which her natural abilities, the political intrigues, and the pathos of her death were dealt with in his usual simple, clear and fluent style. He is undoubtedly the most influential and greatest writer in China to-day, being immensely popular with all classes. He has not confined himself to writing the biographies of Chinese statesmen, but has written on three of Italy's patriots, namely, Cavour, Garibaldi, and Mazzini, with approval and enthusiasm regarding what they did for the freedom and liberty of their country. He has also written on Bismarck, Gladstone, Luther, and Metternich, and quotes Sir

William Hamilton, Kant, and Niebuhr, in support of some of his arguments, which will give some slight idea of his genius and versatility.

The two journalists, writers, and statesmen referred to are typical and representative of thousands of able, educated and literary men who are now engaged in editing and contributing to the Press in China. As in this country, statesmen like the late Viscount Bryce, the late Marquis of Salisbury, the late Viscount Morley, Mr. Asquith, Mr. Lloyd George and Mr. Winston Churchill, among many others, have been writers for the Press as well as politicians, so in China the writing of histories, philosophical treatises, and poetry, has been the recreation of statesmen. In fact, the writer who has been most widely read, and exerted a great influence in China in recent years, is Wang Yang-ming, who lived under the Ming dynasty (1368-1644 A.D.), and was Administrator, General, and Philosopher. It is stated that the Japanese found in his pages the inspiration which has carried them on the way to new national life and strength. It is through the influence of the writings of Wang Yang-ming that quietism and renunciation have been abandoned by the Chinese, and that a more aggressive policy is now in vogue.



## CHAPTER SIX.

### *Religion.*

THERE are those who believe that civilisation, education and ethnic religions are capable of raising society to higher levels of morality, and of recasting humanity in new spiritual moulds. Well, China can boast of having one of the oldest civilizations in the world. The Chinese claim that their history goes back to 2852 B.C., when their first Emperor Fu-Hsi reigned ; they have a vast literature which can be traced back to times immemorial, some of their poems having been graven on bamboo tablets as early as 1700 B.C. They have had for centuries profound systems of philosophy, and in 1914 the Ex-President of the United States said : “ The British Empire, with its free trade and free immigration, is a living example of the advantages described by the Chinese philosopher, Mencius, twenty-five centuries ago, as resulting from equity and efficiency in government : ‘ It is proper to apply oneself to exercise well-doing in the administration. Then all workers, including those of foreign nations, will desire to cultivate your lands. All merchants will place their goods in your markets.’ They developed up to a certain point the arts and sciences; had imposing public works such as the Grand Canal which is 900 miles in length ,being made when there was scarcely a navigable canal in Europe; the Great Wall which is 1,500 miles long and which was begun 213 B.C., and the Altar of Heaven, one of the most important religious structures in the world where until 1911 the Emperor worshipped the Supreme Ruler on behalf of his people. This worship dates back to 1766 B.C., when the Emperor Tang used these words :— “ When guilt is found anywhere in you who occupy myriad regions let it rest on me the

one man. Again when a human sacrifice was suggested as a means of propitiating Heaven in a time of great famine, he said :— "If a man must be the victim I will be he." That was sixteen centuries before Christ, and since then on several occasions the Emperors of China have acknowledged their responsibility for the sins of their people to the Supreme Ruler. The Chinese too have always been distinguished for commercial enterprise, and have had their share in what Shakespeare called the "pride, pomp and circumstance of glorious war." As to the ethnic religions, had the Apostle Paul visited China he would have said what he did at Athens : "I perceive that in all things you are very religious." It is a great mistake to represent the Chinese as being altogether materialistic in their outlook on life. From the fact that they have some 300,000 temples and 4,000,000 gods is an evidence that they have religious beliefs. In all phases of Chinese life religion in some form or the other plays an important part and has had a considerable influence on the race. There are many proofs that in the early days of Chinese history they had a knowledge of the one and only true God. When and how they obtained such knowledge we shall probably never know though it is improbable that the idea of God was the evolutionary product of a precedent belief in either departed ancestors or ghosts as some would have us believe.

Although in China there are what has been called the three religions, namely, Confucianism, Taoism and Buddhism, they are related to, and grafted on, each other. They are often referred to by the Chinese as one religion in spite of their differences in doctrine and practice. In a monastery in Shaolin in the Honan province there are two stone tablets on which are pictorial representations of the trinity of the three systems. One of these tablets shows the figures of the founders of the three cults side by side. The place of honour is given to Buddha who is in the centre. His head is surrounded by an aureole from which issues an upward-









H.E. CHEN TA CHUAN, TUTUH.  
Military Governor of Kiangsu, 1912.



pointing stream of fire, and beneath his feet sacred lotus flowers are bursting into bloom. On the left is Lao-tzu, the founder of Taoism, and on the right stands Confucius, the most holy Sage of China. The inscription underneath reads:— "The three religions incorporated in one organism and embodying the same doctrines."

There are many other places in China which are called the Halls of the Three Doctrines in which the position of honour is given to Buddha with the founder of Taoism on his left and Confucius on his right as in the pictorial tablets already referred to. The Chinese have an allegory which has for its substance the essential unity of the Three Doctrines which is as follows: A party of Confucian students entering one of these Halls were displeased on finding that Buddha occupied the most prominent place and exclaimed: "Our doctrine is surely superior to all others, why, therefore should our Master Confucius be placed in an inferior position?" They at once proceeded to remove the image of Buddha from the central position and put the one representing Confucius in his place writing at the same time the following verses on the walls of the Hall:—

Three Schools there are of doctrines—the Con-  
fucian heads them all,  
With its golden lists of graduates within the  
thorny walls;  
They stand upon Behemoth's head, bestride the  
splendid steed,  
Who knows not that in Fame and Wealth 'tis we  
that best succeed?  
To these preposterous Priests alike such pleasures  
are denied,  
Nor could they in ten thousand ages gain them if  
they tried.

Shortly after a party of Taoists came along entering the Hall and seeing the place of honour given to Confucius said:— "Of all the doctrines ours is the most honourable. How is it that its founder should be pushed on one side? They then removed Confucius from his recently acquired

pedestal and placed Lao Tzu, the founder of Taoism, in the central position, writing on the wall the following verses :—

“ The Sect of Reason towers sublime and takes  
the leadership,  
It's boastful rivals can't stretch up to touch the  
Taoist hip ;  
To banquets in the Heavenly Halls we only may  
repair,  
The Peach of Immortality with us does Wang Mu  
share.  
To Buddhists and Confucianists our pleasures are  
denied,  
Nor could they in ten thousand ages gain them if  
they tried.”

These men had no sooner gone than a band of travelling Buddhist Priests arrived and seeing a new Hall to the Three Religions they entered to worship the founder of their system. But when they saw that Buddha had been degraded and placed in a subordinate position they were anything but pleased. So they replaced Buddha in the original place which he had at first occupied, saying :—“Whoever heard of a Temple to the Three Doctrines where Buddha was not in the centre.” They also wrote on the walls as follows :—

“ The Buddhist Doctrine is the best—our eyes we  
seal up tight,  
Reflecting on a vacuum will flood the soul with  
light.  
Thus seated on the lotus stage our rushy mats we  
spread,  
The Hell within us purged away, and Heaven is  
gained instead.  
These Taoists and Confucianists are ludicrously  
blind,  
How can a glow-worm light compete with sun and  
moon combined?”

This verse was scarcely finished when the Confucianists and the Taoists who had met on the road and quarrelled as to which of the leaders was entitled

to precedence returned to the Temple to continue the discussion before the founders of their respective sects when all three parties took part in an acrimonious debate, neither yielding anything to the other. Their arguments were interrupted by the entrance of an old man of venerable appearance who, seeing what each party had written on the walls, seized a pen and indited another stanza which was as follows :—

“ At first were Five Existences, and then the  
Heavens were framed,  
The Prince who grasped the mighty truth his doctrine now proclaimed.  
First was created Metal, Wood, with Water, Fire  
and Earth,  
But Life and Sickness, Age and Death, had all  
a later birth.  
The Constant Virtues last were fixed, to guide the  
human course ;  
The Three Religions thus are seen to have one  
common source.  
I urge you all to cease disputes and wranglings  
for the lead,  
The power to talk, but not to act, is valueless  
indeed.”

On reading what the old man wrote all of the three parties were ashamed and went their different ways. This allegory has a use for others besides the devotees and supporters of the Three Religions of China, and it would have saved a good deal of bloodshed, crime and cruelty if such advice had been given and acted on at the early Councils of the Christian Church.

And now let us briefly glance at some of the features of the Three Religions of China : Taoism, which was earlier than Confucianism, is a philosophy of reason and virtue, originally its idea of the spiritual life was of a transcendental nature. Its teaching was that every form of matter had soul-life, and so it has gods of the planets, the elements, rain, thunder, fire and so on. The kitchen god which is worshipped by nearly every family in China is a

Taoist deity. This god is usually represented as a paper image that is pasted over the kitchen range ascending to heaven periodically, and especially on the 23rd day of the last moon or month of the year to report on the doings and sayings of the family. One of the results of Taoism has been to bring the living into bondage to demons and the innumerable spirits of the dead. Probably no people in the world are more subject to bondage and slaves to spectres than the Chinese. The devices and means to render such harmless have been the special function of Taoism. The Taoist priests are those who are mostly called in to clear the haunted houses; to exorcise the demons which are supposed to possess multitudes; to rid the cities and towns of the evil spirits that cause epidemics; to pour magical curses on thieves and to offer incantations and prayers for rain. The magical arts of Taoism are responsible for rebellions such as that of the Yellow Caps in 184 A.D., and had a good deal to do with the Boxer Rebellion of 1900. It was owing to the Taoist teaching that many of the Boxers believed that they were invulnerable to the bullets from foreign guns. Even the able, astute, and clever late Grand Empress-Dowager was deceived in believing that the army of Boxers were unattackable by foreign armies so that when the Governor of Shansi who had the missionaries massacred in the capital, Tai Yuan Fu met her on her flight from Peking from the foreign powers, she said to him: "At your farewell audience, in the last moon of last year, you assured me that the Boxers were really invulnerable. Alas! you were wrong, and now Peking has fallen!"

While Lao Tzu is reputed to be the founder of Taoism there is no doubt that like Confucius he was merely the transmitter of an old religion or cult which had been known long before his time. The chief feature of Taoism in its early stages was the experiment made in natural philosophy in connection with the possibility of obtaining the elixir of immortality. There are records of the names of thousands of people who are supposed to have reached the con-

dition of immortality, the most noted being the Eight Taoist Immortals of whom images are sold. All of these are said to have been at one time living on the earth, and to have appeared on the earth at different times since attaining to Immortality. This is what is said about the first and greatest of the Eight Taoist Immortals who is supposed to have lived during the Chow dynasty, 1122-255 B.C. Chung Li-k'uan is reported to have encountered Tung Hwa-kung, who was the patriarch of the Genii, and who revealed to Chung Li-k'uan the mystic formula of longevity and the secret of the power of transmutation of magic craft. Chung Li-k'uan in turn is said to have instructed another in the mysteries of alchemy and the magic formula for obtaining the elixir of Immortality. This man, Lü Yen, was, according to tradition, a magistrate in the province of Kiangsi, and while in the forest near Kuling he met Chung Li-k'uan. Lü Yen having expressed a desire of being an instrument in converting others to the true belief he was exposed to a series of temptations, ten in number, which, however, he overcame. After passing safely through this ordeal he was invested with supernatural power which enabled him to slay dragons and ridding the earth of many evils for the space of four hundred years. He became eventually the deity of the barbers and until recently was worshipped by them.

Another and far more important deity who owes his cononization to Taoism is the god of war who was a native of Kiai chow in the Shansi province. It is said that in early life he was a seller of bean-curd; but having applied himself to study he entered military service in which he distinguished himself. He joined the famous Liu Pei and Chang Fei, and vowed that he would fight and die with them remaining faithful to his promise until he was captured and beheaded by Sun K'üan who became the founder of the Wu dynasty 229 A.D.

Confucianism is a wonderful system of thought and there is very little in it that Christianity would repudiate. It fixes attention upon the five relation-



ships, between ruler and subject, father and son, husband and wife, elder and younger, and friend and friend. The five virtues which form the standard are benevolence, righteousness, propriety, wisdom and sincerity. It enjoins and embodies the worship of nature, departed worthies and ancestors. The highest point in its teaching was the negative side of the Golden Rule: "What you do not like yourself do not extend to others." When Confucius was asked to sum up his code in one word, he chose the word *Shu*, which means Reciprocity. Confucianism embodies ethical precepts of great soundness and thought, it being a cause of thankfulness that so many millions have been influenced by such teaching.

While Confucianism and Taoism are indigenous to China, Buddhism came from India. As the result of a dream the then Emperor of China, Ming Ti (589-76 A.D.) sent an embassy to India which returned bringing with them images of Buddha, Buddhist scriptures and two Indian Buddhist priests. The progress of Buddhism was very slow for some 250 years until they admitted Chinese to be priests; but after that it made great advances from which the Christian Church can learn a lesson as to the importance of a native ministry.

It is an interesting fact that the founders of the three religions of China were all living at the same time. Lao-tzu, the founder of Taoism was born 604 B.C., Confucius, 551 B.C., and Buddha, 543 B.C. It is also significant that during the middle section of the first millennium, before the Christian era, that so many remarkable teachers should have been given to the world. Lao-tzu, Confucius and Mencius in China, Buddha in India, Zoroaster in Persia, Pythagoras, Socrates, Plato, Aristotle and Zeno in Greece, and Ezra, Isaiah and the prophets of Israel in Judea. It seems a striking coincidence that three advanced schools of thought should have arisen at the same period in three distinct centres, totally independent of each other, which fixed the type of the three great civilizations of the world—the Chinese, the Indian and the Greek—

the latter being the foundation upon which rests the modern civilization of Europe and the West.

It is no exaggeration to say that of all these eminent men Buddha at least for a time exerted the greatest influence, as one quarter of the human race were considered to be his followers. Now, however, it is estimated that in the whole world Buddhists pure and simple occupy the fifth place below Christians, Confucianists, Brahmins and Mohammedans. So strong and powerful was Buddhism at one time that it threatened to dominate Christianity and only a few years ago according to a writer in the "Expository Times" was considered the only religion in the world that could be regarded as a "serious rival to Christianity."

Buddhism in China is very different from that which was established by the founder, and in its Chinese form has lost much of the original teaching. The most popular of the Buddhist deities are Sakymuni, Amidhabha and Kwan-yin, the last being the Goddess of Mercy. She is worshipped in China as the idealisation of womanhood in the same way that the Virgin Mary is in many parts of Europe. Buddhism is interwoven with and has joined Taoism so deities of both religions are found side by side in the same temple.

Religion, it has been said, like everything else, is to be judged by its effects. What moral discipline, what type of character has it produced? Has it restrained human passion and selfishness? Has it purified and ennobled the home? Has it been fruitful and beneficent in its influence on social and political institutions? Has it contributed to human freedom and happiness? However beautiful may be the teachings and philosophies of the religions of China—and no one who has studied them can but admit that there is much in them which is admirable—they have failed utterly in fulfilling any of the conditions mentioned. The practical effect of them in China has been the paralysis of personality. Buddhism, where it does not merely represent a refined selfishness or a bald asceticism, has been a riotous idolatry, around which has been

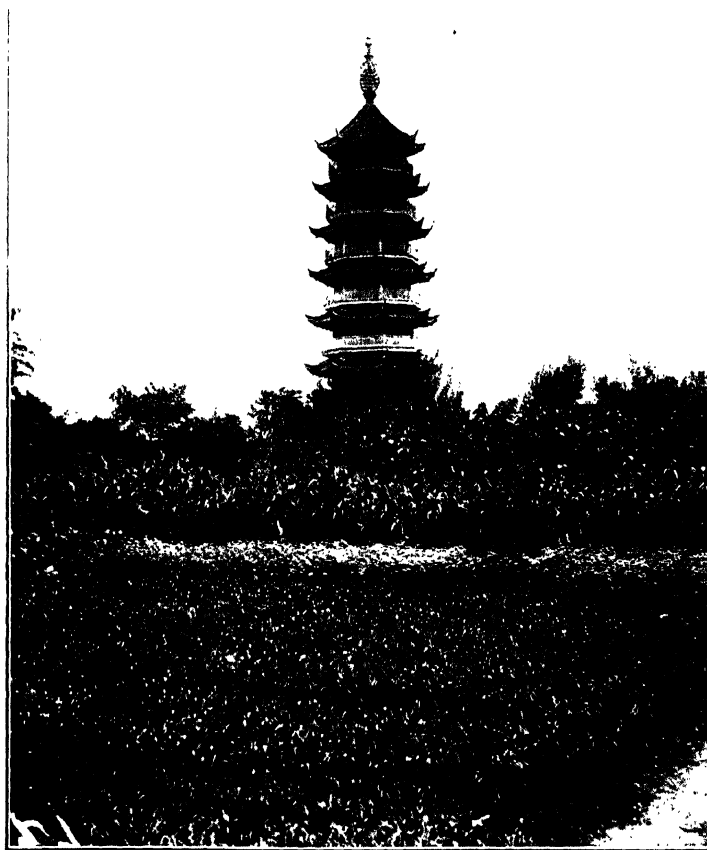
gathered a hireling hierarchy. It is estimated that there are 1,000,000 Buddhist priests in China in addition to the nuns who are quite numerous. As it was in the Christian Church when the Apostleship degenerated into a professionally clerical or priestly class, so has it been with the mendicant order founded by Buddha. In the popular estimation of the people Buddhist priests and nuns in China are held up to ridicule and contempt owing to their laziness, ignorance and, in many cases, depravity. I have, however, often found monks who were devout in spirit, kindly and sympathetic towards all who were seeking consolation, guidance and help though I must confess that they were exceptional cases.

The social creed of Buddhism is the isolation or withdrawal of self for the benefit of self. It is a policy of scuttling and leaving society to sink beneath the burden of life. Although Buddhism in its early history revealed an impulse towards charity, brotherhood and humanitarianism, its practical outcome has been found to be lacking in altruism and self-sacrifice for others. The failure of Confucianism is owing to it having perverted the exalted ethics by accommodating interpretations, accretions and misapplications until they have led on to idolatry. It is only fair, however, to say that while Confucianism allowed images to be introduced into the popular temples, it never permitted an image to be made of Shang-Ti, the supreme ruler. While the system of Taoism was comparatively pure in the beginning it has degenerated into a phantasmagoria of charms, incantations, superstitions, ghostly fancies and mystical jugglery. It has become a religion of quackery, having no genuine force and lacks life and energy.

Whatever partial good is found in any or all of the systems described, the characteristic of them is an imperfect presentation of truth, the lack of motive power and the supremacy of evil over good. That they contain a measure of truth is generally acknowledged ; but it has been misinterpreted, misapplied and overlaid with human vagaries.







PAGODA.

"THE HOUSE OF IDOLS."

Introduced into China 3rd Century A.D. from H



## CHAPTER SEVEN.

*Christianity in China.*

IT was said by Voltaire that "history is but a picture of crimes and misfortunes" and Schopenhauer, the German pessimist, found it the most unsatisfactory of studies. Other thinkers and writers have been impressed with the fortuitous in history as Pascal said :—"If the nose of Cleopatra had been shorter, the whole face of the earth would be changed." The lessons we learn from history depend on our point of view and it is only as we study history believing that there is the supernatural element that we can understand the philosophy and science of it. When we truly believe that through the ages one increasing purpose runs, and that behind all human events God is working, we shall be able to comprehend and interpret rightly the history of missions. We must recognise that an unseen force and power has been the inspiration of all the movements which have had for their object the regeneration of the individual and the elevation of the human race.

Although according to Abbé Huc and others there is a tradition that the Christian faith was propagated in China in Apostolic times, there is no historic evidence to support such a view. We are, however, on firmer and safer ground, and can speak with more confidence in dealing with Nestorianism. It will be remembered that Nestorius was the Bishop of Constantinople in the year 428 A.D., and that owing to his having embraced what was considered heterodox views which caused him to say that Mary, the mother of Jesus, had no right to be called "The Mother of God" as she was only the mother of His human nature, Nestorius was deprived of his See and banished to Arabia by the Third General Council at Ephesus which met in 431 A.D. It is an



interesting fact that in his book on "The Universality of Christ," Bishop Temple, of Manchester, has quite deliberately revived in his account of the individual human Jesus, in substance a part, at least, of the contention of Nestorius, in the belief that a more adequate psychology can without any disastrous theological consequences, do justice to those aspects of truth by which he was specially impressed. Notwithstanding the so-called heresy of Nestorius he had great missionary zeal and a large following. Dean Stanley informs us that the sacred city of the Nestorians was Edessa which was the cradle of all ecclesiastical history—the traditional birthplace of Abraham. They sent forth missions on a scale exceeding those of the Western Church excepting that of Rome in the sixth and sixteenth centuries. Their chief assumed the title of "Patriarch of Babylon," and their missionaries traversed the whole of Asia, as far eastward as China, and southward to Ceylon.

In 635 A.D. the Nestorian missionaries came overland from Persia and began their labours in the North-west of China. They were evidently men of considerable ability and were received with favour by the Princes and the Court. Their converts must have numbered many thousands as they at one time had Archbishops and Bishops throughout the Empire. Long before there was either Peking or Canton, the city of Sian, the capital of the province of Shensi, and which at different periods of Chinese history has been the capital of the Empire, and celebrated as being the cradle of the Chinese race. It was here the notorious Empress Wu Tseh-tien usurped the Throne and reigned for some twenty years, and it was here that the late Grand Empress-Dowager and the Emperor Kwang Hsü fled in 1900 from the Western Powers. There is now in this well-known city a Pai Lin or Forest of Tablets where there are some fourteen hundred historical records in stone going back some 2,000 years. The most important of these is what is known as the Nestorian Tablet, which is ten feet long and five

feet wide, standing on a pedestal seven feet high carved as a tortoise, and surmounted by a cross.

In 1623 some Chinese workmen were excavating an old site within the city bounds of Chow-chih, about forty miles to the south-west of Sian, when they discovered this strange stone, in a perfect state of preservation, covered with 1800 Chinese characters as well as an inscription in a language unknown to the Chinese. The date of this Tablet was 781 A.D., and of the 1800 Chinese characters no less than 400 were ready-made expressions culled from the Chinese Classics. The learned Mr. Alexander Wylie who translated the Chinese, said :— “This tablet is distinguished among the hand-writings of the T’ang, for its extreme clearness, softness, elegance and richness.” The other inscription was Syriac which consisted mostly of the names of Nestorian priests, sixty-one names being given.

Many translations have been given by different Sinologues of the inscriptions on the tablet, and I can only give the gist of them. The title of the tablet may be translated :— “The stone tablet (commemorating) the establishment of the Illustrious Religion of Syria in China. It begins by giving the date of its erection 781 A.D., the second year of the T’ang dynasty, which has been called the Augustan Age of Chinese literature and poetry. Then it goes on to define the attributes of A-lo-ha (Elohim or God), and gives a rapid sketch of the creation as told in Genesis. Man is described as being exposed to the wiles of So-tan (Satan) which results in heresy, schism and unrest in the world. Mi-shi-ha (Messiah or the Anointed One) is announced, and a virgin gives birth to the Holy One in Ta-Ts’in which was known as the Syrian part of the Roman Empire. It is recorded that wise men brought presents to the newborn babe, and from the Incarnation the account proceeds to the Redemption. Having fulfilled what was written in the twenty-four books (i.e., as counted by the Babylonian Jews as contrasted with the twenty-two books of Palestine), the Messiah founded an “ineffable three-in-one”

new teaching. After confounding the Devil and indicating the way of salvation, He ascended into Heaven, leaving behind Him the twenty-seven books (New Testament) to explain His doctrine. Baptism is discussed and the sign of the cross expounded. It goes on to describe the kind of people the Nestorians were and states that the followers of the religion shaved their heads, allowed their beards to grow, kept no slaves, did not recognise any distinctions of persons, amassed no riches, and purified themselves by silence, prayer and watching."

The value of the monument is that it supplies us with evidence that Christianity was taught in China as early as the 7th century if not before that date, and confirms the view that the Emperors of that day gave a warm reception to the Nestorian monks who had braved great dangers in journeying through Central Asia. The Emperor had a Church built in the Capital and five others were erected by another Emperor when it was said that every city was full of Churches.

The authenticity and reliability of the Nestorian tablet has been disputed in spite of the fact that the Chinese have always decided on its genuineness. One is not surprised that men like Voltaire should have doubted the statements of the Jesuit Fathers on the subject; but after the researches and studies of men such as the learned Alexander Wylie, who was a walking encyclopedia of things Chinese, and Dr. Legge, who was the first professor of Chinese at Oxford, one hardly expected to find anyone in these days doubting the presence and success of the Nestorian missionaries. In "The Awakening of Asia," by the late Mr. H. M. Hyndman, in speaking of the Nestorian tablet, he says:—"Assuming, however, that Gibbon and his commentators, who accept the authenticity of the record, are correct, it is strange, if the new creed made any great impression in the Capital, or even in the provinces, there should be no trace of this in the Chinese annals of the period."

As to there being "no trace of this in the Chinese annals" we have the opinion of one of the ablest and most learned of the Sinologues, Mr. Alexander Wylie who gave this subject his special attention. He says:—"We have glanced at the several points of evidence which appear to us most conspicuous, leaving out of view what is said on the subject by adherents of the Christian faith, foreign or native. We have given extracts from seventeen native authors (and the number might be easily enlarged) respecting this tablet, each of whom has something peculiar to say regarding it; but we have not been able to discover the slightest hint of a suspicion as to its genuineness or authenticity. The discovery of the Imperial Proclamation it contains, also the book of Sung dynasty, and the record in two different works, one of the Sung and one of the T'ang, of the existence of a foreign temple in the very spot indicated on the tablet, form a species of corroboration not to be overlooked, while the testimony of this work as to other foreign temples is valuable collateral evidence."

A study of the works of Messrs. De Guignes, Abel Remusat, Le Beau, Mosheim, Neander, Pauthier, and Professor Kist of Leyden will more than confirm the view of Mr. Alexander Wylie. The Chinese historians of the T'ang dynasty (618-905 A.D.) describe how the Emperor, Tai-Tsung, received Olopen who was at the head of the Nestorian missionaries, and gives particulars of the churches built by the Emperors of that time. Then we have the testimony of the Roman Catholic missionaries who went to China in the 13th and 14th centuries who reported meeting with Nestorian Bishops and priests with whom they quarrelled over points of doctrine which shows that Gibbon was quite right in saying that their propaganda was continued as late as the 13th century.

I think that if the late Mr. H. M. Hyndman had consulted the works of either Mr. Alexander Wylie or those of Mr. E. H. Parker, he would have been convinced that there is abundant evidence that the

Nestorian form of Christianity was well known in that country for several centuries, and that many references were made to it in the Chinese literature of that period. Whatever virtues were incalculated by the Nestorian missionaries I am afraid Temperance was not one of them, for we learn from the early Roman Catholics who came in contact with them that intemperance was one of their failings. They tell us that on high days and festivals the sacred ceremonies ended in drunken orgies, and on one occasion the Empress, who had leanings for Nestorian Christianity, "was carried home from church in a state of intoxication, escorted by priests who reeled after her, shouting out their chants and hymns."

The above shows conclusively that Christianity in some form was known in China at least as early at the 7th century, and in spite of the defects in Nestorianism it prepared the way for Roman Catholicism. And this brings me to the second phase of missionary enterprise in China. In the early part of the 13th century there was a great fear in Europe of the "Yellow Peril" owing to the conquests of the Mongol rulers. Their victories were attended by every species of cruelty which carried dismay and terror into the very heart of Europe. Although at the death of Chinghiz Khan in 1227 the menace was becoming less, there was in the minds of the rulers of Europe a dread that it might lead his successor into greater cruelties, and so plans for averting the evil were drawn up. In order to divert the Mongols from attacking the so-called Christian powers, the Emperors of France and the Popes of Rome decided to try what sending missionaries might do as it was known that Kublai Khan was an intelligent ruler, and desirous of encouraging trade with other nations.

Whatever may have been the motives that led to the sending of missionaries to China we know that Pope Innocent IV., in 1245, appealed to the two newly-formed Orders of Franciscans and Dominicans for an army to convert the Mongols to Christ. One of the first to respond to this appeal was a

Franciscan friar, John of Pian Carpino, who left Lyons on 16th April, 1245, being joined by two others named Stephen of Bohemia and Benedict of Poland. They succeeded in reaching Mongolia ; but returned in 1247, their mission leaving no permanent results. A second mission consisting of Dominicans went soon after ; but they also returned from Baidju with an insulting letter from the Mongol General stationed there. As a result of letters brought from Kublai Khan by Nicolo Polo, and the account given by his son, Marco Polo, of his wanderings in China, Pope Nicolas III. sent another batch of missionaries. These, however, returned owing to their not being able to get through.

It was not until 1289 that a real beginning was made, when John of Montecorvino was sent to Kublai Khan at Cambuluc (Peking). He was not, however, destined to reach Peking for some years being unable to get by the direct route through Persia, he went to India and from there reached China by sea and land in 1293 which was about the time of the death of Kublai Khan. From a letter received from this missionary some sixteen years after he had left home for China, we learn that his fellow-traveller, the Dominican Nicolas of Pistoia, passed away in India. John of Montecorvino, was kindly received on his arrival at Peking by Ch'eng Tsung, the son of Kublai Khan, who had reigned as Emperor from 1280 to 1294. Both father and son were liberal in their views considering the times in which they lived, and took a deep interest in religious questions as well as Western civilisation. John of Montecorvino, was joined by another Franciscan, Arnold of Germany. Letters describing their mode of life in Peking and the results of their missionary labours may be found in "Cathay and the Way Thither," by Sir Henry Yule.

John of Montecorvino was appointed Archbishop of Cambuluc and the Far East by Pope Clement V., and seven Franciscan friars were made Bishops who were sent out to Peking to consecrate him. Only three out of the seven reached Peking, one dying

soon after arriving there. One of the seven, Andrew of Perugia, spent five years in Peking and was then transferred to the province of Fukien from which place he wrote a most interesting letter giving us the information that he was the only survivor of the the seven who were sent out by the Pope Clement V. In 1312 the Pope sent out three more suffragan Bishops to the Archbishop, and two years later Oderic, of Pordenone in Friuli, went to Canton and on to Peking where he remained three years. This man mortified his flesh to such an extent that it is said he always walked barefoot, with a vest of chain-mail next his skin, and a simple tunic as his only garment, living on bread and water, and often subjecting himself to the scourge. After his residence at Peking he plunged into the wilds of Tartary, to the country of the Keraites, the ancient kingdom of Prester John, and from thence to Tibet ; then crossed the Himalayas, and travelled through North India and Persia, arriving in Pisa in 1330 after having baptised more than twenty-thousand infidels.

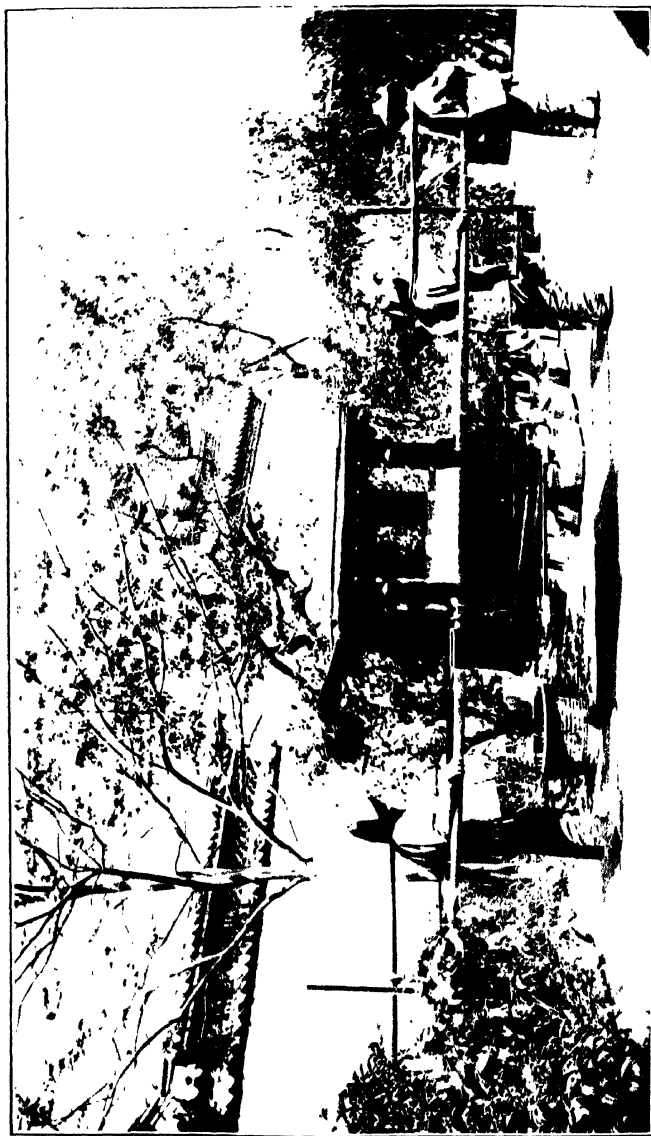
It is no wonder that Abbé Huc should write of him :—" When he again beheld his native country he was so changed by his sufferings and miseries he had endured, his body was so emaciated, and his face so withered and blackened by the sun, that his relations could not recognise him." His object in returning to Europe was to obtain reinforcements ; but in this he was disappointed as he passed away in 1331 before he obtained permission from the Pope to return to China.

For two centuries we hear nothing more of mission work in China ; but in 1552 Francis Xavier, the friend and fellow-labourer of Loyala, the founder of the Jesuit Order, arrived in Macao with the intention of proceeding to China. Having contracted a fever he died in a rude hut on the island of Shangchuan, off the coast of Kwangtung, crying as he died :—" *Amplius, amplius.*" During 1565 a number of Jesuit missionaries established themselves in different parts of China, and in 1593 they had at









AUTHOR IN HIS OFFICIAL SEDAN.  
Colour of chair: For officials below rank of Tondol, blue; of a Tondol and above



Macao a Cathedral with two parishes and a misericordia with two hospitals.

The head of the Jesuits was Matteo Ricci, the Italian who, after spending some time in Nanchang, the capital of Kiangsi, and Nanking, which was the Southern Capital of the Empire under the Ming dynasty, found his way to Peking in 1660. Owing to his remarkable scientific attainments and his knowledge of astronomy and mathematics, he was able to secure the favour and goodwill of the Emperor and higher officials of the Empire. While in Nanking he made a favourable impression on the officials and people to whom he explained the principles of European astronomy as well as the doctrines of Christianity. He succeeded in getting a church built in Nanking and also one in Soochow which in these days, were cities of great wealth and influence.

Among those whom Ricci was instrumental in winning over to Christianity after his arrival in Peking was the high official, Hsü Kuang-ch'i, a native of Shanghai. This man being a distinguished scholar was a *persona grata* at Court, and whose advice was asked and acted on by the Emperor owing to his literary attainments. After his conversion he took the name of Paul as he wished to be regarded as the Apostle to his countrymen. He studied mathematics under Ricci and helped in the translation of the first six books of Euclid. He was also the author of many works on astronomy, geometry, and agriculture besides holding some of the highest offices in the State. He with three other eminent Chinese scholars with the assistance of four of the Jesuit Fathers introduced into China the European system of studying astronomy and reformed the Calendar. In 1616 he wrote an able defence of the Jesuits when they were denounced by the Board of Rites in Nanking. By his influence, learning and wealth he was a tower of strength to the missionaries, and by his progressive and enlightened views did much to extend Roman Catholicism in China. The land on which the Roman Catholic institutions are erected at Sicawei, near Shanghai,

was given by Paul Hsü who, owing to his generosity while living in supporting the cause of Christianity died in 1633 without leaving enough to defray his funeral expenses. When the Emperor heard of this he presented the relatives with a large sum of money in appreciation of the character and life of Hsü Kuang-ch'i, and as a rebuke to the many corrupt officials by whom the Emperor was surrounded. Even to this day the memory of this great and good man is revered and respected in places like Peking, Nanking and Shanghai, reminding us that even in China—

“ The sweet remembrance of the just  
Shall flourish when he sleeps in dust.”

The youngest daughter of Hsü Kuang-ch'i was also converted to Christianity under Ricci, and at her baptism received the name of Candida. She followed in her father's footsteps and being left a widow when she was only thirty-one years of age, devoted the great wealth which had been bequeathed to her by her husband, and over which she had entire control, to building churches, establishing foundling hospitals for girl infants who had been discarded by their mothers, and the printing of Christian books for distribution among the people. At her death she was mourned for by the poor as their mother, by the converts as their pattern, and by the missionaries as their best friend.

Owing to Ricci's scientific attainments and his style of writing which pleased the *Literati* he was able to persuade those in authority to grant him permission to build houses for the increasing number of Jesuits who were arriving as a result of his success. The converts were increasing as it is said that between 1600 and 1604 no less than 100,000 persons were baptised and were received into the church. In the year 1610 Ricci, worn out by disease and old age, passed away, surrounded by his brethren. There has been a good deal said in condemnation and criticism of the methods he adopted in carrying on his missionary labours, and it is stated by one of his co-religionists that “ The Kings found in him a

man full of complaisance, the pagans a minister who accommodated himself to their superstitions; the mandarins, a polite courtier, and the devil a faithful servant, who, far from destroying, established his reign among the heathen, and even extended it to the Christians." We must, however, remember that such criticism was made by the Dominicans who, as the Bishop of Exeter has said: "made up in fanaticism for what they lacked in wisdom."

Other missionaries who had acquired a reputation for learning and culture followed Ricci among whom was Adam Schaal and Ferdinand Verbiest. Adam Schaal was a German Jesuit who arrived in China in 1662, and who first settled in Sian in the province of Shensi. Being a scientific man, like Ricci, he was called to Peking where he took part in reforming the Calendar, becoming President of the Board of Astronomy. He was a great favourite with the last of the Ming Emperors, Ch'ung-Chen, from whom Schaal obtained an Imperial Edict for permission to preach throughout the Empire, and for the protection of the native Christians. It is said by a recent Roman Catholic writer that owing to Imperial favour 100,000 persons were received into the church in the space of fourteen years. Verbiest, who arrived in China in 1659, succeeded Schaal as President of the Board of Astronomy, and received much consideration and kindness from the enlightened Emperor, Kang-Hsi. It is recorded that when Verbiest died the Board of Rites prescribed the honours to be paid to him, and his funeral was carried out at the expense of the State. The Emperor, Kang Hsi, wrote his eulogium and had it engraved on his tombstone.

The conduct of the Jesuits in China was in accordance with the characteristics of Jesuitism in every country since that remarkable man Ignatius Loyola founded the Order on the 15th August, 1534. The end always and under all circumstances justified the means. Of their dauntless courage, intense devotion and self-sacrifice there can be no question to say nothing of their intellectual and scientific

attainments which enabled them to achieve such success in China. But as in Japan where in thirty years after the landing of Francis Xavier in 1549 there were some half a million of Roman Catholics, the policy of *Imperium in Imperio* of the Roman Catholic Church was the cause of their failure.

The objection and hostility to the missionaries both in Japan and China was not to the Christianity preached; but to the fear of denationalisation of their people owing to the interference of the priests with the Government of the country. The aim, objects and policy of Roman Catholicism in China has been similar to that in every other country, the acquisition of power and wealth with a view of exercising control over the destinies of the people. It was for this reason the Jesuits were expelled from Portugal in 1759, from France in 1762, from Bohemia in 1766, from Spain, Genoa and Venice in 1767, and from Naples, Malta and Parma in 1768. In China they acquired, wherever possible, land and property of all kinds, built houses and shops from which they received large rentals, erected high and imposing churches and cathedrals which violated the prejudices of the Chinese, and at one time obtained official rank so as to be on an equality with the Chinese officials from a Viceroy downwards.

The ostentation and luxury in which the Jesuits lived during the reign of Kang Hsi when they basked in the sunshine of Imperial favour was described by Father Ripa who had a Chinese College at Naples after his return from China:—"If our European missionaries would conduct themselves with less ostentation and accommodate their manners to persons of all ranks and conditions, the number of converts would be immensely increased. Their garments are made of the richest materials; they go nowhere on foot but always in sedans, on horseback or in boats with numerous attendants following them. With a few honourable exceptions all the missionaries live in this manner; and thus as they never mix

with the people, they make but few converts. The diffusion of our holy religion in these parts has been almost entirely owing to the catechists who are in their service, or other Christians or to the distribution of Christian books in the Chinese language. Thus there is scarcely a single missionary who can boast of having made a convert by his own preaching, for they merely baptise those who have been converted by others."

The above criticism, by their co-religionists, must be discounted owing to the divisions and jealousies between the Jesuits, Dominicans and Franciscans. Whatever may have been their manner of life during the reign of Kang Hsi after the Decree by his son Yung Cheng in 1724 expelling them from the country, they manifested a spirit of courage, devotion and self-sacrifice which was beyond all praise. Not a few of these priests, after having been escorted to Canton for expulsion managed to return to their flocks in all manner of disguises in order to protect, console and in many cases to die with their people. The language of the eleventh chapter of Hebrews, 36—38 verses, might truly be applied to these men who had given up wearing fine silks and riding in sedan chairs.

I have no time to speak of either the results or the progress of the Roman Catholic missions in China, and must conclude this part of my subject by giving the latest figures I have of the present position. In 1918 there were 51 Bishops, 1,409 priests (foreign), 1,956,205 Chinese Christians, and 455,169 Catechumens connected with eleven different Orders or Societies belonging to the Roman Catholic missions in China. The Chinese priests numbered 936, and they have many schools, colleges for the education of the children of their members. In 1907 they also had 82 hospitals and 328 dispensaries in charge of priests, lay brothers and Sisters of Mercy as only a small proportion of the patients are attended by qualified medical men either Chinese or foreign.



## PROTESTANTISM.

The first attempt to introduce Protestant views of Christianity was made in the island of Formosa, which was occupied by the Dutch in the 17th century when nations acted on the principle of :

“ The good old rule, the simple plan,  
That he should take who has the power,  
And he should keep who can.”

In 1626 George Candidius, a Protestant divine, was appointed minister to the Dutch Settlement of Formosa, and he took pains to make known Christianity among the natives of the island. He considered both the circumstances and dispositions of the people favourable for their conversion to the Christian faith. During sixteen months, part of which time he devoted to the study of the language, he instructed some 120 natives in the Christian religion. Then another minister was sent out from Holland, named Junius, who was to carry on the double work of engaging in commerce and converting the natives. He returned to Holland in 1649, reporting that he had baptised 5,000 heathen, and that on his leaving they had made him presents which when converted into money realised £10,000. We are also told that the number of Christians were daily augmented; inter-marriage of Dutch and the natives was practised; churches and schools were multiplied and thousands of the islanders were converted to Christianity and baptised. Owing to the fear of giving offence to the Japanese who had proscribed Christianity, with whom the Dutch were carrying on trade, the Governor of Formosa discouraged mission work among the natives of the island.

Some seventy years after the Dutch had been obliged to quit Formosa, Du Halde, the Jesuit, is said to have visited the island and written :—“ The people adore no idols, and abominate every approach to them; yet they perform no act of worship, nor recite any prayers.” Gutzlaff who visited there much later found some traces of Christianity which had

been introduced by the Dutch; but the missionaries of the English Presbyterian Society who began work there in 1865 could not find a vestige of the prosperous Dutch church in Formosa. The reasons assigned for this were that the converts had been admitted too readily, that they were not given the scriptures except in parts, though it is doubtful whether there were any translations at that period, that inducements were held out to the converts of obtaining official employment by joining the Church, and that a mistake was made by encouraging Dutch pastors to marry Formosan women. For these and other reasons it is supposed that the native Christians had not the root of the matter in them, and that when persecution came they were unable to survive as other Christians had done when their pastors were withdrawn.

Surprise has been expressed that while the Romish Church was keenly alive to, and actively engaged in, propagating their view of the Christian religion the protestant churches were too busy either fortifying or quarrelling among themselves. Macaulay has shown the contrast between the two branches of the Christian Church in an eloquent passage in his essay on "Ranke's History of the Popes" which is well worth reading in this connection. We must, however, believe that God had some wise purpose in permitting this delay, and in our interpretation of history remember that all events are ultimately spiritual. As has been well said:—"Intellectual and moral causes are obvious factors; and after all, historical philosophy is miserably defective which does not recognise the Divine as well as human in the story of the Church of Jesus Christ. If there is a Providence over the world, surely it should be taken into account when we are looking at spiritual affairs." Our study of missions to be complete, must take a wider scope, and in our view of events we should bring God into our estimate of the world's needs remembering that a thousand years in His sight are but as yesterday when it is past and a watch in the night.

God was preparing China as well as the pioneer protestant missionary who was to give the Chinese people the whole Bible in their own tongue which was to be the charter of liberty and freedom. Robert Morrison, son of James and Hannah Morrison, was born on the 5th January, 1782, at Buller's Green, Morpeth, Northumberland. When he entered his father's business which was that of a last-maker he found time, although working for twelve and fourteen hours a day to devote an hour or two to reading and meditation. Even at his work we are told the Bible or some other book was open before him. Neither his father nor his relatives were in favour of his being a missionary; but in due time his way was opened and he was accepted for service in China by the London Missionary Society, which was founded in 1795, so that Robert Morrison was the first missionary sent out by the L.M.S. Before going out to China, Morrison studied Chinese with Yung Sam-tuk, a young Chinese of some education who happened to be in England, and was introduced to Morrison by the Rev. Wm. Moseley. In 1805 in order that he might obtain an insight into the Chinese language Morrison took Yung Sam-tuk to live with him, and judging from Morrison's Diary this Chinese youth had not the most amiable disposition, as he writes of him:—"If I take the Chinese I am now with as a specimen of their disposition, it is a very bad one. He is obstinate, jealous, and averse to speak of the things of God. He says 'my country not custom to talky of God's business!'" They understood each other much better later on and this "obstinate jealous" young Chinese read the scriptures with him and attended family worship, Morrison obtaining a position for him in later years in Canton.

Morrison had made such progress in the study of Chinese that he was able to transcribe a Chinese MS. which he found in the British Museum, and which we now know was part of the Acts that had been translated by a Roman Catholic missionary who remains to this day unknown. Morrison also borrowed from the Royal Society a MS. Latin-Chinese



SCENE OUTSIDE TSINAN, CAPITAL OF SHANTUNG.



Dictionary which in later days he found very useful. As is well known, owing to the East India Company refusing to allow missionaries to travel in their vessels, Robert Morrison was obliged to go to New York in order to obtain a passage to Canton, and for which place he left England on the 31st January, 1807. It is related that when he was paying his passage money in the shipping office at New York, the ship-owner said to him in a sneering tone: "And so, Mr. Morrison, you really expect that you will make an impression on the Idolatry of the great Chinese Empire?" "No, sir," was Morrison's reply, "I expect God will." Leaving New York on the 15th May he arrived at Canton on the 7th September, 1807.

To appreciate and understand the keen hostility of the Chinese at that time to missionaries, and the tremendous difficulties confronting Robert Morrison, it is necessary to know something of the conditions of life in Canton when he arrived there. British traders had been doing business with the Chinese since 1635 with some interruptions. • In 1702 a "Hong" or Factory system was established between the Chinese and the East India Company by whom the British trade was carried on until 1834. Foreigners were only allowed to live in what was known as the Factories situated in the suburbs of Canton. They were forbidden either to enter the city gates or travel inland. They were subject to all sorts of disabilities, exactions and restrictions, and it was to redress some of these that the Macartney and Amherst Missions were sent to Peking. British merchants could only carry on trade through the Co-Hong or native brokers who were appointed by the Chinese authorities, and foreigners could only employ the lowest class of Chinese belonging to the boat population. The "Outer Barbarian" or the "Foreign Devil" as the foreigner was called, in the eyes of the Chinese officials and *Literati* were merely bent on gain, and were supposed to know nothing either of Chinese philosophy, literature or history. Prejudice founded on ignorance

was the result of this unsatisfactory method of intercourse. Robert Morrison found on his arrival in Canton that the Chinese were forbidden under the penalty of death to teach foreigners the language; but by the help of Sir George Stuanton the services of three Roman Catholic teachers were obtained, one to teach him Cantonese, one to teach him Mandarin or the Court Dialect which is spoken over the greater part of the country, and the other to teach him Wen-Li, or the classical style. One of these teachers was Abel Yun who had lived in Peking and knew Latin very well owing to his connection with the Roman Catholic priests.

In one of Morrison's letters written about this time he says: "How to look, and speak, and act amongst these cunning, jealous and inquisitive Chinese occupies a good deal of my thoughts at present." There was a danger that any day he might be ordered out of Canton by either the Chinese or the East India Company, and it was not until 1809 when he was appointed Interpreter to this Company at £500 a year that his position was secure. This appointment, however, did not interfere with his work of translating the Scriptures so that in 1810 he had finished the Acts, in 1812 the gospel of Luke and in 1814 the whole of the New Testament. It was during this year that he baptised the first convert to Protestant Christianity, Tsai-A-Ko, which event Morrison describes:—"At a spring of water, issuing from the side of a lofty hill, away from human observation, I baptised him in the Name of the Father, Son and Holy Spirit . . . May he be the first-fruits of a great harvest."

In studying the life and work of the pioneer Protestant missionary to China we are impressed not only with his devotion, learning and zeal, but also with his far-seeing statesmanship. He recognised quite early in his missionary career that if China was to be Christianised it would be necessary to train a native ministry, establish Christian schools and utilise the press. And, therefore, after he was joined by Mr. Milne who, with his wife, arrived in

Macao on the 4th July, 1813, Robert Morrison began making preparations for laying the foundations and inaugurating a policy which has had such far reaching results. In fact, it may be truly said that as early as 1812 he anticipated many of the questions and problems which were discussed at the Edinburgh Missionary Conference in 1910.

Robert Morrison not only translated the Scriptures in which he had the assistance of Dr. Milne after 1813, but prepared an Anglo-Chinese Dictionary in six quarto volumes containing 40,000 characters, 12,674 being different ones, wrote twenty-five books in Chinese and English, one being the Life of Christ, and another the first Hymn Book in Chinese. In 1834 he wrote: "There is now in Canton a state of society, in respect to the Chinese, totally different from what I found it in 1807. Chinese scholars, missionary students, English Press and Chinese Scriptures, with public worship of God have all grown up since that period. I have served my generation, and must—the Lord knows when—fall asleep." In June, 1834, he prepared his last sermon from the text: "In my Father's house are many mansions," and on the 1st August, 1834, he passed away peacefully to his rest.

The Rev. W. H. Medhurst and Dr. Lockhart started mission work in Shanghai in 1843, Dr. Griffith John, at Hankow, in 1861, and during the same year Dr. Edkins and Dr. Lockhart opened Tientsin and Peking respectively. In 1817 mission work was begun in Mongolia, but was discontinued for some time, and re-commenced by James Gilmour in 1871. Amoy was the scene of missionary work from 1844, since when many new stations have been opened in the surrounding country. Hunan was occupied in 1901 it being considered the most anti-foreign province in China. It would take me too long to enumerate the other missionary stations of the L.M.S. The American Board of Foreign Missions commenced their missionary operations in 1830 when Elijah C. Bridgman and David Abel arrived in Canton. Dr. Wells Williams, the author



of "The Middle Kingdom," and many other works on China, went out in 1833, and Dr. Peter Parker, who was the pioneer medical missionary to China in 1834. They extended their work to Amoy, Foochow, Shanghai, Tientsin, and Peking, as well as to other places in the provinces of Chihli and Shantung. The Church Missionary Society began missionary operations at Shanghai in 1844, and at Ningpo in 1848. Hangchow, the capital of Chekiang province, was occupied by the late Bishop G. E. Moule in 1864 though Gützlaff had recommended the C.M.S. to do so thirty years before. They began work in Foochow in 1850, and the first Chinese clergyman connected with that Mission was ordained in 1871. The work of this Society was inaugurated in Peking in 1862 and handed over to the S.P.G. in 1880.

The English Presbyterian Missions began work in 1847 when the great missionary, the Rev. Wm. C. Burns, was their first worker. The Wesleyan Methodist Mission started in Canton in 1853, and in Hankow in 1862. Manchuria was the field chosen by the Irish and Scotch Presbyterian Missions where they settled in 1867-68 respectively. The English Baptists sent two missionaries to Ningpo as early as 1845, their mission station there being handed over to English Methodists later. In 1859 Messrs. H. Z. Kloekers and Chas. J. Hall went to Chefoo as agents of the Baptists, and in 1869 the late Dr. Timothy Richard was appointed. It was not, however, until 1875 that Dr. Richard, with that clear vision and true insight which characterised him, left the coast and planted the mission in Tsing Chowfu, which city is situated 250 miles to the west of Chefoo, from which date the progress of missionary enterprise in the province of Shantung dates. I have no time to say anything of the different kinds of work which have been carried on by the missionaries of that Society in Shantung, Shensi and Shansi, but can only say that from what I was able to see of the evangelistic, educational and medical work in Shantung when I lived in Tsinan from 1909

to 1912 they are of the highest kind and are producing magnificent results.

I have only been able to refer to a few out of the 135 different Protestant Missionary Societies which are carrying on mission work in China, but I must mention one more Society, and that is the China Inland Mission. The visit of Dr. Gützlaff to England in the early fifties led indirectly to the formation of the Chinese Evangelistic Society in connection with which Mr. J. Hudson Taylor went to China in 1853. Although he left England in the Autumn of 1853 it was not until 1st March, 1854, that he arrived in Shanghai where he was met and helped by Dr. Medhurst, Dr. Lockhart and Dr. Edkins of the L.M.S. He worked and travelled for some time with Wm. C. Burns, of the English Presbyterian Mission, and in 1856 they went together to Swatow where they did some mission work afterwards going to Ningpo. While in England in 1860 Mr. Taylor decided on starting the China Inland Mission and in 1862 Mr. and Mrs. Meadows went out to China, followed in 1865 by the Rev. J. W. Stevenson, who died in Shanghai in August, 1918. This Mission is not only inter-denominational but is international, there now being quite a number of different foreign Societies associated with it. At the end of 1917 there were 940 foreign missionaries connected with the China Inland Mission.

To those who believe in trying to tabulate moral and spiritual results the following figures will be of interest. As we have already seen, the first convert to Protestant Christianity was baptised in 1814. So great were the difficulties of prosecuting missionary work, and so slow was the progress in the beginning that Dr. Milne predicted that it would take one hundred years before there would be a thousand members of the Christian Church in China. The increase may be shown :—

1814, 1 communicant; 1834, 3; 1842, 6; 1853, 350; 1857, 1,000; 1865, 2,000; 1876, 13,515; 1886, 28,000; 1889, 37,287; 1893, 55,093; 1897, 80,682;

1903, 112,808; 1905, 178,986; and in 1915 they had increased to 330,926, showing an increase of 85 per cent in ten years. At the end of 1917 it was estimated that the communicants numbered 654,658 which did not include the Roman Catholics which, as we have seen, numbered 936 native priests, 1,956,205 Chinese Christians and 455,169 Catechumens. There were also at the end of 1917 connected with the Protestant missions 8,000 churches and 7,000 other preaching places, over 800 ordained clergy and ministers, 24,000 native helpers (not including voluntary workers), nearly 200,000 pupils in mission schools and some 250,000 scholars in Sunday Schools.

The late Mr. H. M. Hyndman, in the work already referred to, wrote:— "Catholic and Protestant missionaries have carried on their propaganda unceasingly, in the face of great difficulties and dangers. But the results have been trifling." I venture to say that even from a numerical point of view the results have been anything but "trifling." In considering the subject of the progress of missions we must always bear in mind the tremendous forces of heredity, intellectual, moral and physical, which were against them especially in a country like China. The missionary must of necessity be a disturber in the individual, domestic and social life of the people. He must frequently have to defy public opinion, and condemn age-long customs which heretofore have been considered harmless. He must enter into conflict with ignorance, prejudice and evil of all kinds, and have his motives misunderstood and misrepresented. He has, therefore, to carry on his work under every disadvantage, and against what seem overwhelming odds; but in spite of which he as a rule wins through.

And one, if not the principal, reason for the success of the missionary is that he introduces new ideals into the realm of the intellectual, moral and social life. "If," as has been well said, "an ideal may be defined as an inspired and militant idea, then the Christian missionary is the knight errant of social

chivalry, with a mission to fight moral evil and strive for the establishment of a nobler, purer and happier social order wherever God's providence leads him. He is a messenger and prophet of that kingdom which is righteousness, peace and joy in the Holy Ghost. He works against enormous odds to introduce the gospel as a factor in the transformation and elevation of human society, and to rescue it from the downward trend."

That the missionary in China has overcome the ignorance, jealousy and prejudice of the ruling and literary classes is evident from the general testimony to his usefulness and worth from the President of the Republic to the man-in-the-street. Christianity has become an important factor in the national life of China, and not a few of the leaders in the political, literary and commercial life are outstanding Christian men. It is probably not generally known that the two principal Commissioners for China at the so-called Peace Conference at Paris in 1919 were Christians, and that many of the leaders of the Revolution in 1911 were either members of Christian churches or had been educated in mission schools.

One of the criticisms against missions in China used to be that it was only the ignorant and lower classes who came into the church. And while it is still true that "the common people" hear the gospel gladly in all lands, many of the ablest and most enlightened of the Chinese have embraced Christianity. In an interview by a representative of "The Westminster Gazette" in May, 1919, with Mr. C. T. Wang, one of the Commissioners at the Peace Conference he said:—"In our efforts to establish a true democracy in China we are convinced that an effective way of realising our objective is to bring Christianity to the Chinese people. We believe this because in Christianity we find the basis of true democracy. Democracy is based on mutual confidence, mutual service and mutual love; and these are the very lessons that Christianity teaches. In that endeavour to bring Christianity to our people we have been very successful, especially in the last

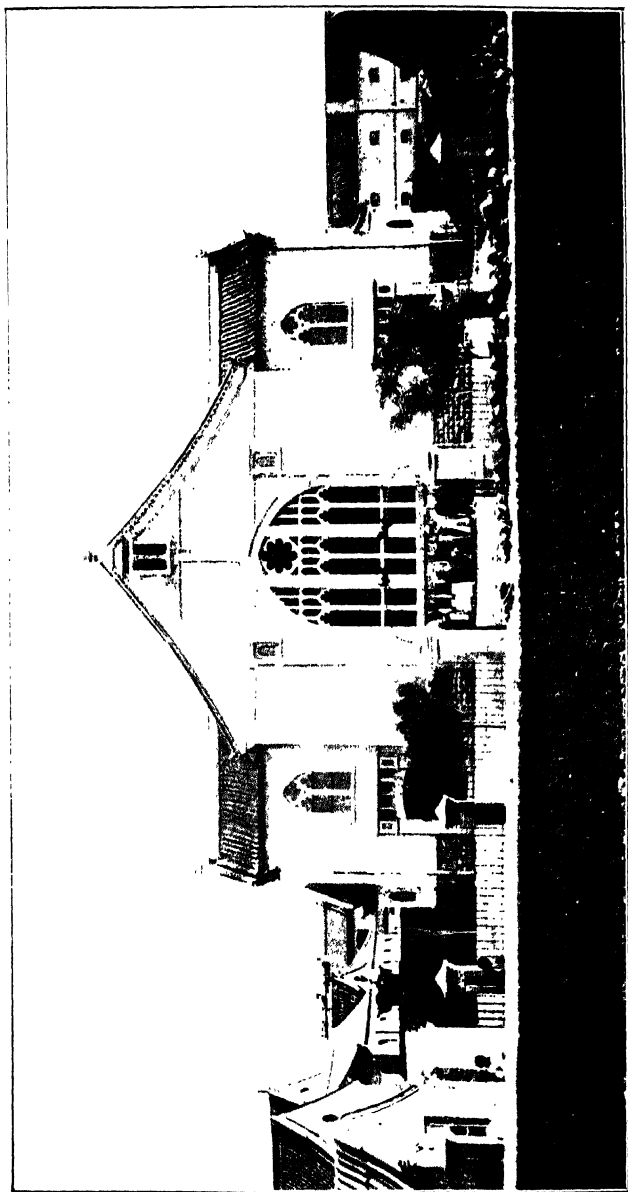
decade. A large number of the educated men have become Christians. I could give instances of the different kinds of men. There is Mr. L. C. Nieh, the son of a former Viceroy, and the grandson of Marquis Tseng-Kuo-fan, the best-known statesman of the 19th century in China; Mr. Ching-Pang-ping, for several years the Minister of Agriculture and Commerce for China; and Mr. Chang-Po-ling, the Principal of Nan-kai School, the leading private school in North China to-day. After he became a Christian himself he has been instrumental during the last two years in leading over 200 educated people into the Christian Church."

I regret to say that I have no time to describe Medical Missions in China which, in my opinion, is one of the grandest and most thrilling romances in modern missionary enterprise. And the man who originated Medical Missions in China was not a missionary connected with any of the Societies, but was attached to the East India Company. He, like two other medical men of the same Company, Dr. Alexander Pearson who was in Canton in 1805, and Dr. Livingston, who with Robert Morrison, started a dispensary in 1820 for the Chinese poor, constrained by the love of Christ did all they could for promoting "Christianity in action." To Dr. Colledge, of the East India Company, belongs the honour of opening the first Ophthalmic hospital in Canton in 1827.

In spite of the fact that the Chinese attribute their first work on Medical Science to one of their rulers who is said to have reigned 2737 B.C., and the vast amount of literature they have on the subject, their ignorance of Medical Science as we understand it, and their methods of treating diseases has been responsible for the most horrible tortures and the loss of millions of lives. The advent of Medical Missions was, therefore, a boon and a blessing to the Chinese people. Medical Missions may be summed up:—







ENGLISH BAPTIST MISSION CHURCH, TSINAN.  
Total Protestant Christian community in Shantung was 53,400 in 1901





(1) They are the means of bringing healing and relief to the bodies of those to whom the missionaries go, and thus exhibiting the compassion of Christ.

(2) They remove the fear of evil spirits by showing how ill-health is due to natural causes, and how diseases may be removed by natural means. They thus liberate the mind as well as the body.

(3) They have been the means of breaking down prejudice among the ignorant, and thus securing a kindly attention to the message of the missionary. They have opened the way for the entrance of the preacher when it has been closed by all other efforts.

(4) They have been the means of leading many individuals into the Kingdom of God. In one Church alone in Peking no less than 60 per cent of the members were converted through hearing the gospel in the hospitals.

The pioneer Medical missionary was Dr. Peter Parker, of Yale, who was sent out to China in 1834 by the Board of Commissioners for Foreign Missions of America, and of whom it was said that he had "opened" the gates of China with a lancet when European cannon could not heave a single bar." Dr. William Lockhart was the British pioneer medical missionary who arrived in Macao in 1838. He opened a missionary hospital in Shanghai in 1843 and after spending fourteen years there went on to Peking in 1861 where he established medical mission work. The position to-day is that there are 465 foreign missionary doctors of whom 135 are women, 212 Chinese fully qualified physicians; 377 Chinese medical assistants; 162 foreign nurses; 895 Chinese nurses (men and women); 638 hospitals and dispensaries at which during 1917 there were treated 119,087 in-patients and no less than 3,285,067 out-patients. There are now in China 26 Medical Colleges where there are some 2,000 students of whom 130 are Chinese women. This is one of the most encouraging features of medical mission work in China, and there is a consensus of opinion among all those who have had the training of these women

that they have remarkable power of organisation, wonderful endurance, quickness of perception, an unexcelled deftness of touch and are able to perform the most difficult operations successfully. Such has been the influence and success of medical missions in China that even Rationalistic writers commend and praise them. One writes :—" For the medical and surgical work done by the medical missions, no praise can be too high. Perhaps no philanthropic enterprise in the world is deserving of warmer encouragement or more generous support. "

I think that in the above brief, cursory and inadequate review of missionary work in China it will be seen that the claim is not at all extravagant that Christianity is the great dynamic for the transformation of the individual, society and the nation.

CHAPTER EIGHT.

*The Chinese Post Office:  
Its Origin, Progress, and  
Influence.*

THE history of the origin, organization and development of the postal systems of all countries is interesting, but perhaps none more so than that of China, which in all probability is the most ancient of any. The system of posts in China which was known as the I-Chan or Government Courier Service, dates back some 3,000 years, it having been mentioned in the records of the Chow dynasty, 1122—255 B.C. We know from Marco Polo, who travelled in China between 1274 and 1295 A.D., that a most elaborate system of posts, surpassing that of either the Greeks or Romans at the height of their civilization was in existence when he visited China. According to the Venetian traveller there were post-stations at a distance of every twenty-five or thirty miles, there being as many as ten thousand such, where three or four hundred horses were frequently waiting. As in Assyria, the Roman Empire, and even in England until the time of Henry VIII., the establishment of couriers for the conveyance of letters was confined entirely to the purpose of the State, and only official despatches were supposed to be forwarded by the Courier Service. It is known, however, that as in England in the time of Elizabeth "bye-letters" which were really private letters, though not recognised as such, were transmitted for a consideration in spite of the rules forbidding them to be carried.

The transmission of despatches was not, however, the only purpose these posts served, but they were also an aid to, and the means of, travelling for those employed on affairs of State. This accounts

for the fact that some two hundred thousand horses were kept in use for this service, Imperial envoys being received and entertained at the different stations in a most extravagant and sumptuous manner. The buildings at these stations were large and handsome, having several well-furnished apartments hung with silk and provided with everything suitable for persons of high rank, so that even princes might be lodged there in becoming style. Although in China travellers were required to have authority in the shape of a Hou-P'ai which was equivalent to what we would call a Pass or Warrant before they could obtain horses and men at the official stages, as in Europe in later times, the system was liable to abuse. It is said that people pretended to be travelling on the affairs of state, when they were really travelling on their own, and so procured the use of horses which would otherwise have been denied them. The horses, moreover, were at times overriden and overloaded, and the persons who hired them sometimes forgot to pay for them, which was not uncommon in many other countries.

There were also in China in addition to the I-Chan an organised corps of foot-messengers who were employed by the Government and these wore girdles round their waists with bells attached to give notice of their approach at each station where there was a clerk whose business it was to note the time of arrival and departure of each messenger. This, like the I-Chan, was under the control and supervision of the Board of War at Peking where there was a special department with a number of officials at the head to attend to all matters connected with this Service. At each of the capitals of sixteen out of the eighteen provinces, Directors, who were high military graduates, were appointed from the Board of War to superintend the Courier Service and see that communication was kept up between the provinces and Peking, though the actual transmission of official correspondence was done by the District Magistrate in addition to his other duties which were multifarious. This service must at one

time have been very efficient as the mounted couriers were required at times to travel a hundred miles in one day, the journey from Peking to Canton—a distance of 1,200 miles—having been performed in twelve days, while officers of the Government were allowed ninety days to travel the same distance.

Some writers on China have expressed surprise that with such an elaborate system of official posts as described above, there should not have been a public letter-post in the country. But side by side with the Government Courier Service there has been for centuries what is known as the Min-Chü or private “letter hong” which had their origin through the Shansi bankers and merchants finding it necessary to transmit their own correspondence from one place to another, and undertook to send that of other people for a consideration which would help to pay the wages of the couriers employed for the purpose. Then, as the number of letters and parcels increased, it was seen that the carrying of mails would be a lucrative business, and as the Chinese are born traders, always having an eye for the main chance, there were special offices opened up all over the country for the reception and transmission of letters, bank drafts and silver parcels at a regular tariff which was from 20 cash ( $\frac{1}{2}$ d.) to 400 cash (10d.) for a single packet, a part of which was payable by the addressee. These “letter-hongs” had a system of insurance for, by stating the value and contents of the packet on the outside and by paying double the usual fee they held themselves responsible for the whole amount in case of loss.

Until the advent of steamers in China the principal means of transmitting correspondence by these “letter-hongs” was by courier and boats of all kinds. In the Chekiang province there is in use what is known as the “Flowery-foot-boat,” designated such from the fact that it is figured inside and out with scenes of Chinese life and character, many of them being exceedingly grotesque and highly illustrative of the artistic taste of the inhabitants of the “Middle Kingdom.” When travelling in one

of these small craft I was interested in watching the captain who was able to cook his food, eat, drink, smoke, play his flute, sing songs and recite plays while propelling the boat with his feet at a good rate. The captain sits in the stern with his back against an upright plank, propels the boat with both feet which seize and manipulate the oar while he steers the boat by means of a small paddle under his left arm. He is able to drive and feather the oar with his feet, making the boat travel twice as fast as an ordinary one. Owing to the space in the boat being "cabined, cribbed, confined," the passenger can only sit or lie down because if he either moves about or attempts to stand up there is danger of the boat capsizing. These boats draw very little water and, therefore, can travel along canals and inland waterways where larger boats cannot venture. They are used for transmitting mails by the "letter-hongs," and owing to the fact that it was known that they carried silver were frequently robbed by river thieves and pirates, and I have known cases where foreigners travelling by them as passengers lost everything they possessed, some missionaries wearing the Chinese costume being deprived of the silk garments which were taken off their backs. But owing to the system of insurance already referred to the senders of silver parcels or bank drafts were indemnified to the full amount by the "letter-hongs" whenever such losses occurred.

After steamers had been introduced another kind of postal agency was formed called the Lun-Chwan-Hsin-Chü or "steamer letter-hong." One of the largest, most prosperous and wealthiest of these was founded by two sailors who were employed on Yangtze river steamers belonging to Messrs. Russell & Co., an American firm who introduced the river steamers with their paddle-wheels and beam engines which were fitted up with every comfort, luxury and the latest improvements similar to those on the Hudson and Mississippi rivers, the only difference being that those on the Yangtze had an eye on the port and starboard bow as a concession to the prejudice and

superstition of the Chinese who never launched a junk or vessel of any kind without having two tremendous eyes made of wood which were fastened on the bows with wooden bolts. The reason for having eyes on the vessels is that they could not traverse the waters unless they could see the way. It is supposed that the idea came originally from Egypt as the eye of Osiris used to be painted on vessels in that country. Whatever may have been its origin it was an ascertained fact that the most popular steamer among the Chinese passengers in the early days of foreign intercourse were those which had eyes painted either on the paddle-wheels or the bows, and it was no doubt with a view of conciliating the Chinese that the eyes were painted on them.

That these private "letter-hongs" did their work well and gave satisfaction is acknowledged by all who had dealings with them, and in many parts of China the missionaries were entirely dependent on such agencies for the receiving and forwarding of their correspondence. Places like Ningpo and Hangchow, in the Chekiang province there were usually two deliveries a day though in more distant parts they only had one and sometimes one every two or three days. That the system worked as well as could be expected under the circumstances is generally admitted, but being a private commercial undertaking the area covered in a country like China measuring some 4,277,170 square miles was extremely limited, and very few comparatively of the 400,000,000 of the population were able to utilise such facilities as were offered by the private "letter hongs." The system neither promoted improvements of the roads nor encouraged postal expansion, and, therefore, it was felt by the best friends of China that a National Postal Service was very much needed.

The idea of introducing into China a postal service on Western lines was in the mind of Sir Robert Hart, the Inspector-General of the Maritime Customs as early as 1861 when he suggested and discussed the subject with the higher Chinese



**officials.** On one occasion when he was explaining the advantage of such a system to the late Li Hung-chang, the great Viceroy was so impressed with the financial prospect that he expressed the hope that he might be the first Postmaster-General of China! Sir Robert Hart was one of those men who believed that time was always on his side and so began making preparations for the day when the Chinese would sanction the adoption of his suggestions. He established what was known as the Customs Postal Departments by undertaking the carrying of Customs and Legation mails which necessitated the organization of an Overland Courier Service between Chinkiang and Peking during the winter months when the Peiho River was frozen over. This Service which was at first confined to Peking and the Treaty ports of Chinkiang and Shanghai gave so much satisfaction to the Diplomatic Body and the foreign public that it was extended to all the Treaty ports of China. In 1876, when the Chefoo Convention was being discussed, the Tsungli-Yamen or Foreign Board of Ministers authorised Sir Robert Hart to inform the British Minister, Sir Thomas Wade, that it was prepared to sanction the establishment of a National Postal System on Western lines, and willing to make it a Treaty stipulation; but owing to a "conspiracy of silence" it was omitted from the official text of the Chefoo Convention arranged between Sir Thomas Wade, the British Minister, and Li Hung-chang, the Imperial Commissioner for China.

But the idea of introducing such a system was only postponed and with a view of preparing the way Customs Postage Stamps were introduced in 1878 of three kinds and values, namely, 1 candarin (green), 3 candarin (red), and 5 candarin (yellow). These were on sale at all the Customs Postal Departments and used on correspondence passing through them. A daily courier service was established between Peking and Tientsin—a distance of 80 miles—as well as at other places which the general public found a great convenience, and such was the confidence







H.E. SUN PAO CHI.  
GOVERNOR OF SHANGHAI, June 1909 - December 1911.



inspired even then in the scheme of the Inspector-General of Customs, that China was formally invited to join the Universal Postal Union in 1878. But the invitation was declined for certain reasons which there is no need to explain here.

In 1880 the writer was appointed on the staff at the Inspectorate-General of Customs, Peking, it being the intention of Sir Robert Hart that I should superintend a Post Office in the Capital which was to be opened, equipped and managed on Western lines in order to show the Chinese Higher Officials and others the advantages of such an institution. But although all the arrangements were made for carrying out the scheme it never materialised owing to the difficulties which had arisen between China and Russia over the Kuldja question which nearly precipitated a war between the two nations ; and which led General Gordon to visit his old friend, Li Hung-chang, though the invitation was sent by the Inspector-General of Customs, who wrote :—"I am directed to invite you here. Please come and see for yourself. This opportunity for doing useful work on a large scale ought not to be lost. Work, position, conditions, can all be arranged with yourself here to your satisfaction." We know that the advice given by General Gordon was against going to war with Russia.

During my residence in Peking from 1880 to 1883, the question of establishing a National Post Office was often discussed between my Chief and myself, he frequently calling upon me to prepare tentative plans and tariffs for the Tsungli-Yamen where I went with him to talk over matters with the Chinese Ministers. There have been many definitions given of genius, but perhaps that by the Comte de Buffon is the best : "Genius is only protracted patience," which was possessed by Sir Robert Hart in a remarkable degree. He waited thirty years before the National Post Office which he had in his mind and suggested to the Chinese in 1861 became *un fait accompli*. Everything comes to him who waits, and when, therefore, the National Post

Office was inaugurated on the 20th March, 1896, by Imperial Decree, and the organization and management placed in the hands of the Inspector-General of Customs, the friends of progress and reform in China rejoiced exceedingly. It was felt that as the advance of civilization had always been connected with, and dependent on, facilities for intercommunication, that this would be one, if not the principal means of circulating and spreading useful knowledge as well as play an important part in the development of trade.

Being the first who was appointed from the Customs' staff to the Chinese Postal Service I had a good deal to do in association with the first Postal Secretary, Mr. H. Kopsch, in drawing up the Rules and Regulations and in laying the foundations of what has now become one of the most important departments of the State. The difficulties we had to contend with in the beginning were great, for not only had we to consider and overcome the conservatism and prejudice of the Chinese officials and people, but there were two tremendous hindrances to the immediate progress and success of the new Postal Service which were :— (1) The Government Courier Service; and (2) the vested interests of the private "letter-hongs."

I shall now attempt to deal with each of the difficulties mentioned above. First the I-Chan or Government Courier Service which, as we have already seen, was one of the ancient institutions of China, and in the working of which a large number of officials, both Chinese and Manchu, were employed in Peking and the provincial capitals. As the cost of the State for the courier Service was three million taels or about £600,000 annually, these officials were not willing to give up their chances of appropriating a share of that sum; for under the Manchu régime it was proverbial that corruption and speculation were rife among the official classes, while the merchants always had the reputation for honest dealing. The system which was known as that of "Squeeze" had been in existence for centuries owing to the fact that the officials of all grades were

underpaid, their nominal salaries being inadequate to defray their necessary expenditure. It was the system which was at fault, and not the men, as all unbiassed and unprejudiced writers on China have admitted, and it has been stated that under this system of "Squeeze" the highest officials received ten times and the lowest about fifty times the amount of their legal incomes. This may account for the proverb which sums it up:—"The large fish eat the small fish; the small fish eat the water insects; the water insects eat water plants and mud." The general interpretation of this proverb is that it describes the relations which existed between the higher and lower officials and between the lower officials and the people, reminding one of the lines by Swift:—

"So, naturalists observe, a flea  
Has smaller fleas that on him prey;  
And these have smaller still to bite 'em;  
And so proceed *ad infinitum*."

There, were, however, exceptions to this rule and many of the officials of China, like the late Chang Chih-tung, one of the old school as well as one of the most learned of Chinese Statesmen, was incorruptible and honest, spending all the money he ever had or gained by his industrial enterprises for the benefit of the State. Such too, was Liu-K'un-yi, Viceroy at Nanking for many years, who with Chang Chih-tung kept peace in the Yangtze valley during 1900 ignoring and disobeying the Edicts of the late Grand Empress-Dowager, they both being acknowledged by all who knew them as earnest, fearless and honest administrators. Notwithstanding that certain Censors in 1898 and two Viceroys in 1902 memorialised the Emperor for the abolition of the Government Courier Service, on the grounds that as a National Post Office was established it was no longer necessary, owing to the system of "squeeze" it continued until 1912 though it was demonstrated in a variety of ways that the work it was doing could be more efficiently performed by the National Post Office at less than half the cost to the



State. As long as it existed it hampered and hindered the full development of the National Post Office, and led in the early days to indifference and opposition on the part of certain Chinese officials who did not like the innovation of the National Post Office, which was likely to interfere with one of the sources of their income. It was extremely difficult in those days to get them to punish those who were guilty of violating the Postal Laws of China which had been promulgated with the Imperial Decree inaugurating the National Post Office.

During the early part of 1900, I was deputed by Sir Robert Hart to visit all the important places from Hankow—600 miles up the Yangtze—to Hangchow, the capital of the Chekiang province, with a view of organizing Post Offices, and while on that tour had an opportunity of explaining the aims and objects of the Postal Administration to the Chinese officials in all the cities visited. In many instances these men had the most hazy and vague ideas as to the functions of the Post Office, and some were not aware that it was a Chinese institution owing to its being under foreign control and management. At one place only 25 miles from Hankow, which was notoriously anti-foreign in those days, the official did not want me to call on him on the ground that as I represented a foreign agency my presence might lead to trouble. I, however, demanded an audience as I was on Imperial business, and was soon able to remove any doubts as to the character and nationality of the Postal Service we were establishing in all the important cities. It is only fair to say that some of the most conservative of the Chinese officials when once they were convinced of the advantages of the National Post Office to the people and the State became ardent supporters of the Service. In several provinces the Viceroys and Governors issued Proclamations recommending all and sundry to send their correspondence through the National Post Office which had been established for the benefit and convenience of the people of China.

The other drawback to the immediate success of the new Service was the private "letter-hongs." These having been in existence for centuries, and had the monopoly of postal business, it was thought advisable to interfere with them as little as possible. They were invited to register, which cost them nothing, in order that their services might be utilized for the transmission to, and distribution of, correspondence at places where for some time there would not be branches of the National Post Office. The conditions were similar to those which prevailed in England during the reign of James I., when the monopoly of letter-carrying was introduced, there being exceptions made for those who carried letters to places where the King's post did not travel. These "letter-hongs" were, therefore, allowed to continue and compete with the National Post Office being only, as already stated, required to register and bring their interport mails to the Post Office for transmission at a very nominal fee. The idea was that by getting them to register and send their mails through the Imperial Post Office they would in time be incorporated in, and be affiliated with, the National Institution.

This, however, was no easy matter, as many of them had become wealthy corporations and having acquired considerable influence with bankers, merchants and officials, owing to their vested interests, they had no desire to be either amalgamated with, supplanted or suppressed by, the National Post Office. They were shrewd enough to know that as Blackstone said when speaking of the monopoly of letter carrying that it is a "provision which is absolutely necessary, for nothing but exclusive right can support an office of this sort; many rival independent offices would only serve to ruin one another." But while the efforts in this country of private individuals to organize posts of their own met with little success, the Chinese with the commercial genius which they have always been noted for, made them pay and, therefore, they were determined to fight tooth and nail before capitulat-

ing even to their own Government. Many of them, while not unwilling to register at the National Post Office and bring their interport mails for transmission, especially when the fee charged was small, adopted all sorts of schemes and stratagems for evading and violating the Postal Laws of China. When the fee for carrying their interport mails was being raised to half the letter rate which the general public was paying, they were able, by their wealth and power, to obtain the support of some of the Governors and Viceroy's in protesting against the National Post Office making any additional charge for the transport of their interport closed mails. What at first had been granted them as a special favour they looked upon as a right which has not been unknown in other countries under similar circumstances.

As the organization of the National Service improved, the sphere of operations increased to all the important cities; the cheaper postal facilities becoming more generally known to the Chinese public; the more rapid transmission of correspondence by mounted couriers and the use of the railways, the introduction of an Express-Delivery service; the regular receipt and despatch of mails; and the frequent delivery of correspondence at important centres, such as Peking, Nanking, Shanghai, Hankow and Chengtu where there were twelve deliveries daily, there was a gradual diminution in the number of private "letter-hongs." Many of them found that they were no longer able to compete with the National Institution, and although some are still carrying on with diminished income, it is only a matter of a few years when they will disappear entirely for the reasons given by Blackstone.

In 1906 a new Chinese Ministry was formed called the Yuch'uan Pu or Board of Communications, having a President and two Vice-presidents, and in 1911 the Post Office was transferred to that Board from the control of the Maritime Customs. In accordance with an agreement between China and France in April, 1898 when there was a general scramble for concessions and "spheres of influence,"

the French secured among other things a promise from the Chinese Government that whenever the Post Office should be separated from the Customs, a Frenchman should be appointed Director-General. It was, therefore, not surprising that when the transfer was made, Mr. T. Piry who had been Postal Secretary since 1902, received the appointment of Postmaster-General. There were under him about 130 foreigners of different nationalities for as Dr. H. B. Morse shows in his valuable work on "The International Relations of the Chinese Empire," "to conciliate the foreign objection it was needful to introduce an element of probity and vigilance"; and this double obligation forced the Chinese Government to adopt for the Postal Service a system analogous to that adopted for the Customs." There were also 24,000 Chinese in the Service many of whom have already qualified to be heads of departments, while some have been appointed chiefs of districts.

So much then for the history and difficulties of the Chinese Post Office. Let us now consider very briefly the progress which has been made. Notwithstanding the disorganization caused by the Boxer uprising in 1900 on the 22nd April, 1901 when acting as Postal Secretary I was able to write to Sir Robert Hart:—"In connection with the Statistics for 1900 the figures given are full of encouragement. Take, for instance, Nanking where the Imperial Post Office is said to have been a failure. The number of Chinese letters received there for distribution shows an increase of 50 per cent., postcards 68 per cent. newspapers 50 per cent. and registered covers 26 per cent. over what were received during 1899. The correspondence despatched during 1900 also exceeded that of the previous year. Increase: Chinese letters 50 per cent., postcards 10 per cent., newspapers 190 per cent. and registers 24 per cent. Remittance Certificates (Money Orders), the increase in the number and value of these issued during 1900 amounted to 20 per cent and those cashed over 50 per cent above

that of 1899. There was an increase of 10 per cent in the parcels received at, and despatched from, Nanking. Considering all that took place last year I think the results are of encouraging nature. The above is typical of nearly all our offices."

On the 7th June, 1901, I was able to write:—

"I am glad to say that the Receipts at most of our offices for the Quarter ending 31st March are considerably in excess of those for the December Quarter, 1900, which is a sure sign of improvement and progress."

As from 1896 to 1904 the funds for carrying on the Postal Service were supplied from the Customs, it was perhaps natural that there was reluctance on the part of the Inspector-General and others to move as rapidly as one could have wished. But as a student of postal matters in this and other countries I was confident that once the Service was fully organised and the railways extended the Chinese Post Office would not only be exceedingly popular, but would also be one of the most useful and best paying institutions of the State. I, therefore, urged during the time I was acting Postal Secretary, the extension of the Service, and drew up plans which were submitted to and approved by Sir Robert Hart for the development and expansion of the system. In a letter to my chief on the 7th June, 1901, I wrote:—

"You will see that I suggest going ahead in postal matters by opening offices at Tungchow, Kiangyin, Changchow, Changshu and Wusih. Not a few people in my opinion are a little unreasonable and expect altogether too much from the I.P.O.. When it is remembered that the Post Offices in such countries as the Argentine Republic, Canada, Japan and the United States show a considerable deficit every year, it is not surprising and hardly to be wondered at—if we may compare small things with great ones—that after only four years working under very difficult circumstances, and encountering as we have done, the bitterest opposition, we cannot show a surplus." And so with the





late XVIII.



HANKOW, ON THE YANGTZE RIVER.  
Good distributing centre for trade; 25,000 junks engaged in river traffic here.





approval of the Inspector-General, and as a result of my visit there in 1900, Nanchang, the capital of Kiangsi, was opened as well as places like Kashing and Huchow in the Chekiang province, while instructions were sent to Ichang and Chungking to be making inquiries with a view of establishing Post Offices in the principal cities of Szechwan. The foundations were laid in the early years and the lines indicated on which the present organization has been built.

In spite of the Revolution in 1911, and the political changes and upheavals which have been going on since all over China, the National Post Office has been making steady progress as the following facts and figures will show :—At the end of 1901 there were 176 Post Offices and Agencies established in China, the number of articles dealt with amounting to 10½ millions. In 1905 there were 1,626 Post Offices and Agencies and the number of articles handled was 23 millions; in 1918 there were 9,367 Post Offices and Agencies, the number of articles dealt with was over 302 millions.<sup>1</sup> The number of parcels posted in 1905 was 314,000, in 1918 they numbered over two millions.<sup>2</sup> The value of Money Orders issued in 1905 amounted to \$1,200,000 while in 1918 they reached the sum of \$35,000,000. Compared with 1917 the number of articles of mail matter posted increased by 24 millions during 1918 while the Money Orders issued increased by 64 per cent over those of 1917.<sup>3</sup>

When we consider the extent and vastness of China ; the awful condition of the roads which were among the worst in the world ; the peculiarity and conformation of the geographical features; the number and size of the rivers, canals and streams

(1) In 1919 the number of major and minor establishments had been increased to 22,357, and the number of articles dealt with was 339,922,992; and in 1920 there were 31,275 offices and agencies while the articles numbered 400,886,935, and in 1921 the offices and agencies had increased to 35,459 and the articles handled to 442,116,358.

(2) In 1919 they had increased to 3,551,105; in 1920 to 4,216,220; and in 1921 to 4,569,660, valuing \$80,992,385.

(3) In 1919 the value of the Money Orders issued was \$43,816,000; and in 1920 \$58,923; and in 1921 \$68,438,900.

which had to be crossed and re-crossed, and the varieties of climate met with at different times of the year, it will be seen that the establishing of a Courier Service suitable to the country presented great difficulties. Old-established trade routes, which at one time were excellent roads were followed in the beginning, some of which crossed mountains 5,000 feet high. The courier stages were limited to 33 miles daily for foot-couriers and 66 miles for mounted couriers, the latter being used mostly in the North and North-west of China. The couriers were as a rule hard-working, faithful and trustworthy, having to encounter dangers and perils owing to the presence of brigands, and having to travel by day and night through regions where such bandits were in hiding. Several of the Postal employees lost their lives during 1918 while carrying out their duties as in one province alone, that of Kwangtung, 107 couriers were robbed owing to the disturbed state of the country. But in spite of the difficulties that were met with, lines of communication have developed until now they extend over 246,000 miles. The length and progress of the lines of communication maintained will be seen from the figures given below :—

	1910. miles.	1921. miles.
Courier lines .....	95,600	212,600
Steamer and boat lines ..	16,700	26,433
Railway lines .....	5,000	7,066
Total .....	<u>117,300</u>	<u>246,099</u>

When it is remembered that it took thirty years before a balance was struck between the Receipts and Expenditure of the Post Office in India, and that until a few years ago there was a deficit in connection with the working of the Post Offices in the Argentine Republic, Canada, Japan, and the United States of America, the progress of the Chinese Post Office from a financial point of view is remarkable. Although in ten years the number of offices and

agencies has increased threefold, the volume of operations more than doubled, and in spite of brigands, floods, and famines, to say nothing of civil war which has dislocated and interfered with trade everywhere, in twenty-five years under the most adverse and unpromising conditions, the Chinese Post Office has shown a surplus since 1915. At the end of that year the nett profit was \$302,592; 1916 it was \$937,403; 1917 it was \$1,422,518; in 1918 it was \$1,907,313; in 1919 \$2,440,535, and in 1920 it was \$2,212,068.<sup>4</sup> The postal revenue of China in 1918 was \$9,500,000 being 50 per cent above that of 1915. It is, therefore, in many ways fulfilling the anticipations of the founder, Sir Robert Hart, Bart., who, in 1896, wrote:—"Some day will see the Imperial Post functioning widely and fully appreciated, the people finding in its development an every-day convenience, and the Government a useful servant, and this populous, industrious and letter-loving country, a perennial source of revenue." The great possibilities of postal expansion in China will be seen from the fact that the postal revenue in the United States of America for 1918 worked out at \$3.67 per capita, and that an approximate corresponding total for China would amount to \$1,460,000,000. It is an object lesson to the Chinese of what honest and efficient administration can accomplish under foreign control and management, as the Maritime Customs, the Salt Gabellé and the Post Office are among China's most successful and best paying concerns. So great has been the progress of the Chinese Post Office that an aerial postal service was inaugurated on the 1st July, 1920.

Now let us see what has been its influence on the life of the people of China.

One of the results of the establishment of a National Post Office was the impetus it gave to the development of the Chinese Press which has wielded such a tremendous influence in the education and

(4) The Postal Revenue for 1921 shows an increase of 23 per cent over that of 1920, while the expenditure was 22 per cent.

formation of public opinion in China. Although the oldest newspaper in the world was published in China, "The Peking Gazette," which was founded by the Emperor K'ai Yuan of the T'ang dynasty in 713-756 A.D., journalism, as understood in the West, was unknown until comparatively recent times. "The Peking Gazette" for over twelve centuries was printed daily from a wooden block measuring about three to seven inches long, and rarely exceeded three hundred copies which were supplied mostly to officials. This was the organ of the Government containing Edicts, Rescripts and Memorials, many of which were of contradictory and enigmatical character, not being easy to understand by the foreign student. In 1864 a monthly magazine, called "The Review of the Times," was started by Dr. Y. J. Allen, an American missionary who was really the pioneer of modern journalism in China, and in 1870 "The Shen Pao" or "The Shanghai Gazette," was established in Shanghai as a daily newspaper under foreign control and editorship, it being the most influential and powerful paper in China for many years. In Hongkong there was "The Tsun-Wan-Yat-Pao," or "The Universal Circulating Herald" which, under the editorship of a former teacher of Dr. Legge, had a considerable circulation in the South of China. But when the National Post Office was inaugurated in 1896 the Chinese newspapers published in China were very few, and these were mostly at the Treaty port of Shanghai under foreign management and protection.

The facilities offered by the Chinese Post Office for rapid transmission, promptness of delivery and cheap postage soon had the effect of increasing the number of Chinese newspapers at all important centres such as Canton, Shanghai, Nanking, Hankow, Tientsin, Peking and Chengtu.

The rapid growth, influence and power of the press could not have been possible had it not been for the special facilities offered by the Chinese Postal Administration for the quick transmission and prompt delivery of newspapers and magazines. As it

was in England after the introduction of the Penny Post, when societies of all kinds were established which otherwise could not have been formed, so in China cheap postage and the utilization of the railway services for despatching printed matter and books proved to be one of the greatest auxiliaries in the dissemination and promotion of knowledge of all kinds. The missionaries have acknowledged their indebtedness to the Chinese Post Office, the expansion and development of which have opened to them avenues of approach to large numbers of places which were closed to them for want of the means of communications.

Another of the indirect educational benefits the introduction of the National Post Office conferred on the Chinese was that it increased and stimulated their efforts to obtain a greater knowledge of geography. Perhaps no country in the world had so many works published on this subject as had China. It would be comparatively easy to collect a library of 10,000 volumes containing geographical, statistical and topographical information, and the earliest writing on record, dealing with the subject of geography was probably the Yu Kung in the Book of History, which was edited by Confucius who lived 551-479 B.C. And yet, in spite of this, with notable exceptions the geographical knowledge possessed by the Chinese until recent years, was ridiculous and vague in the extreme. In common with many other ancient people, their notions of the earth's surface and its place in the Solar system were crude and extravagant which, however, is not surprising. Even some of the most intellectual philosophers of Greece, who were among the first to pursue speculative inquiries, had very little knowledge of geography. Although some of them had an idea of the globular form of the earth, such knowledge was buried under a cloud of error and extravagances. In Homer's time the geographical knowledge of the Greeks was much more limited than that possessed by the Egyptians seven centuries earlier, and their views concerning other nations were as grotesque and

vague as those of the Chinese. Considering the fact that geography formed no part of the curriculum of study of the Chinese under their old system, it is not surprising that the common people had little if any knowledge of the form and divisions of the globe.

The free circulation of the Postal Tariff; the publication of mail notices in the Chinese press; the issue of the Postal Working map of China, and the sectional maps of the provinces and different districts all had the result of stimulating inquiries not only as to the location of places in China, but of Western countries also. Since the establishment of the Chinese Post Office a number of works on geography have been published by the Commercial Press in Shanghai as well as at other such firms which have had a ready and quick sale. When the history of the geographical discoveries during the past three centuries is fully understood by the Chinese they will see what a prominent part the science of geography has played in contributing to the world's advancement, knowledge and progress. The knowledge now being acquired by the Chinese of their own and other lands, will lead to the desire to study other branches of practical and useful science. And among the principal agencies for stimulating such studies are the Chinese Post Offices now established all over the country, and where geographical information is imparted to all inquirers.

Another advantage the Chinese are gaining through the establishment of the National Post Office is that they are learning the value of time. In theory the importance of using time wisely and well is inculcated and taught them from their earliest days, for in the San Tzu Ching or Trimetrical Classic the youth is exhorted "to be wise in time, nor rapidly spend youth's fleeting days and nights" and in the Chien Tzu Wen or Thousand Character Classic is this priceless gem:—

“ A foot of jade is worthless stone,  
Make every inch of time your own.”

Aphorisms and proverbs abound in which the same lesson is taught, such as : " A quarter of an hour is worth one thousand taels of gold," and :

" An inch of time is like an inch of gold,"

But time can never be at that price sold."

And yet, most of us know from painful experience that, although the Chinese are the most economical race upon the face of the earth, they neither used nor valued time as they should have done. Things, however, have improved considerably in that respect, which is due in a large measure to the regularity in the receipt and punctuality in the despatch of mails. We found that the Chinese were appreciating the fact that time was money, and the Post Office and railways had contributed to such results. As an evidence of this the " Express Delivery " system is being more extensively used by both the official and mercantile classes, and delays in the delivery of ordinary correspondence are more frequently reported than they were in the early days of the National Post Office. The Chinese, like other people, are realising more and more that with the rapid increase in the facilities for communication between the most distant parts of the world, and the keen competition in all branches of business, time is money, and that they must economise in that as in everything else.

Another reform which has followed the introduction of the National Post Office has been the improvement in the condition of the roads of China. Anyone who has travelled in that country, must have been impressed with the fact that at one time the roads in China when first built were equal in construction to anything of the kind the Romans had. All who have any knowledge of the country will agree with that able, learned and keen observer Dr. A. Williamson, who wrote—" Few things impress the traveller more with the large-mindedness, ability, vigilance and vigour of the former Emperors and the greatness of the Empire than these roads; we do not wonder at the touches of exaggeration which mark the pages of Marco Polo and the Jesuit

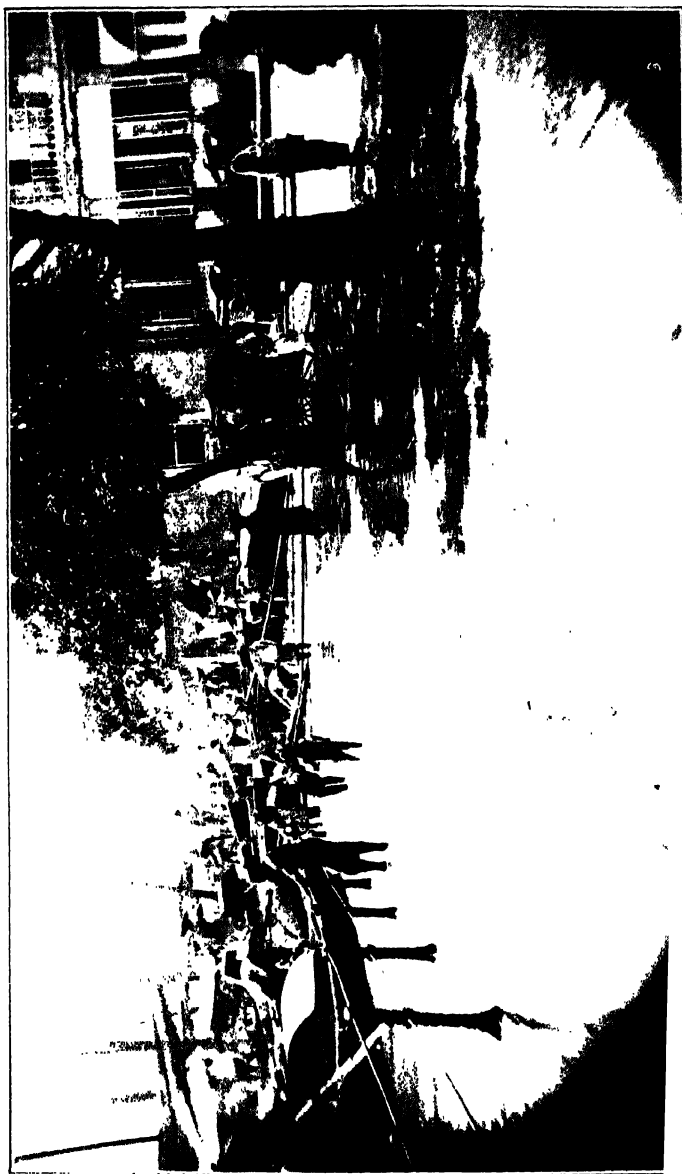


Fathers, for the bridges, cuttings and fine cities then in their glory would form a powerful contrast to the roads and works in their native countries." But he goes on to lament the condition of the roads in his day, and contrasts them with the past, adding that they could be repaired by the expenditure of a little thought and money. It was estimated that the loss to China for the want of good roads for the transportation of goods was £180,000,000 annually.

In Great Britain and Ireland, improved roads were the result of postal development, and Telford and Macadam were employed under the auspices of the Post Office. It is little more than a century ago that the roads in Great Britain were as bad, if not worse, than they were in China a few years ago, so that communication between towns was very slow, dangerous to passengers and painfully difficult for the horses which had to drag heavy loads and lumbering vehicles over such roads. But now things are very different, the crooked things have been made straight and the rough places smooth, so that those who have to travel can appreciate the transformation which has taken place in a hundred years. Since the inauguration of the National Post Office efforts have been made to improve the condition of the roads in China with the result that there are now many miles of good roads in the outlying sections of Peking; in Foochow, Canton and Changsha, new roads are being constructed, and the Chinese are constructing a road leading from Shanghai to Woosung, a distance of seventeen miles. There is a widespread desire in all parts of the country for better roads, and as China can build them economically, and has an unlimited supply of good labour there is every prospect that roads there will soon be constructed on scientific principles, making them with easy inclinations, ample breadth, perfect drainage and a smooth hard surface. As we had in this country men like Brindley, Smeaton, Rennie, Boulton, Telford and Watt, so will there arise in China, engineers who will transform the roads which have been called the very worst in the world into









such, as will be the delight of tourists and motorists. And the impetus to such reforms was given when the National Post Office was established when the speed of our couriers depended on the state of the roads.

Then again by the inauguration and organisation of the National Post Office another branch of the Chinese Civil Service was created, and a large number of young men trained, who will eventually become heads of departments and districts. Owing to the old system of competitive examinations, which with all its disadvantages and drawbacks was one of the best institutions in China, by means of which the poorest boy might by his own exertions and perseverance, attain to the highest distinction and exalted rank, the Post Office had no difficulty in recruiting its staff under the system where the career was opened to talent. In the Post Office as in the sister Service the Maritime Customs, Chinese clerks, linguist and non-linguist, were appointed after examination and selected for their mental, moral and physical qualifications. Each man had an incentive to acquire special and expert knowledge, without which he could not rise progressively to the higher grades. After he entered the Service and while he was being taught the duties connected with his own sphere of action, he soon realised that he was one of a great army having to keep time by working in harmony with the rest so as not to throw the machinery out of gear. For the Post Office is a mighty engine for spreading the influences of civilization, commerce and useful knowledge over that vast country and has already become one of the most extensive, important and successful departments of the State. Every year sees improvements and new schemes which, after being considered and approved at headquarters, are introduced for bringing China into line with Western nations on postal matters. These plans are brought to the knowledge of the postal staff which is composed mostly of educated Chinese, who are thus acquiring a knowledge which will be of the highest value to them-

selves, the nation and the public. In the Chinese Post Office as in similar services in China there are now men with every variety of professional ability and knowledge; many of them are distinguished for their devotion, zeal and willingness to meet emergency calls. Mr. Gladstone when speaking of the Postal Service of his own country, said :—" I am far from thinking very highly of our rank as administrators; but perhaps if we could be judged by the Post Office alone, we might take the very first place in this respect." And comparing small things with great, what is true of the British Institution will one day be applicable to China.

In conclusion I can only say that if the organization and development of the Chinese Customs Service, which has been acknowledged to be one of the best administered and most highly efficient in the world, is a monument to the ability, industry and tact of Sir Robert Hart, the Chinese Post Office will be the crown to his immortality. No one can read through the pages of the " International Relations of the Chinese Empire " by Dr. H. B. Morse without being impressed by the fact that it was the brain of the old I. G. that conceived the idea of the Chinese Postal Service, and that it was he who laid the foundation strong and deep upon which the present edifice has been erected. To him it owes its existence, and to his genius, patience, foresight and wisdom it has attained its present success. It was, therefore, neither hyperbolic laudation nor rhetorical exaggeration on the part of the Peking Times Correspondent when he wrote :—" The masterly introduction and extension of the Postal Service is a lasting tribute to Sir Robert Hart who has now completed fifty years of service in China."

The idea of the Universal Postal Union which now includes nearly every nation had its origin in America, in 1862, and was taken up and supported by a German in 1868, who proposed its adoption in 1874, the aim and object being to improve the communications of the world. It was surely the prototype of the League of Nations for it has done a good deal to bring about the friendship of nations, the

brotherhood of man and universal peace. In its early stages it met with similar criticism, and the same kind of opposition that the League of Nations is meeting with. But it has solved many of the problems in connection with international co-operation for common ends. It has shown us how we may improve the relations between the races of the world, and the utilization of world highways. It has been instrumental in co-ordinating and developing the means of communications and has proved that the peoples of the world can work side by side in performing the same duties, and work for the benefit of all races. Although China was late in giving her full adherence to the Universal Postal Union for the reasons given by the late Sir Robert Hart, she has now fully joined, and will if fairly and justly treated contribute her share in piecing the broken strands of international life, and help to make the Universal Postal Union a greater power than ever.

The brief and rapid sketch which I have given of the success and influence of the Chinese Post Office during a period of civil strife and unrest, and when a very small proportion of the vast population sent letters through the National Post Office, will show what tremendous possibilities there are in the future. In 1909 we calculated that seven letters per head of the population of China were posted during the year at the National Post Office, while at the same time in America it was 164, in Great Britain 117, France 82, and in Japan and India 27. Things, however, are improving in China, and with the spread of elementary, secondary and higher education all over the country the number who will use the National Post Office will steadily increase. With the new ideas and ideals of "Young China" of love, courtship and marriage, and the greater freedom in the intercourse between the sexes, the time is not far distant when the business and the revenue of the Post Office will be considerably augmented as the young people :—

"Speed the soft intercourse from soul to soul,  
And waft a sigh from Indus to the Pole."



The subjoined Table will show the financial growth of the National Post Office of China :—

Year	Receipts \$	Expenditure \$	Surplus \$
1915	6,798,580,28	6,559,864,56	238,715,72
1916	7,630,416,84	6,693,013,58	937,403,26
1917	8,574,352,24	7,151,834,08	1,422,518,16
1918	9,496,783,18	7,589,469,89	1,907,313,38
1919	11,231,018,36	8,790,483,36	2,440,535,40
1920	12,679,121,98	10,467,053,07	2,212,068,91

In 1921 the Postal Revenue was 23 per cent. while the working expenses 22 per cent. over that of 1920.

The Post Office Savings Bank which began operations on 1st July, 1919, also shows remarkable progress as will be seen from the following extract from the Report on that institution for 1921 :—  
“ During the year, 115 Savings Banks were opened, making the total number of offices open at the end of the year 334. Deposits—in big dollars—received during 1921 amounted to \$2,543,428,87,—an increase of 128 per cent over 1920, and at the end of the year depositors numbered 13,863 as against 7,075 at the end of 1920. Small coin currency transactions in Kwang-tung District have been very numerous, deposits amounting to \$1,032,289,12 as against \$168,790 in 1920. The speed of the growth of small coin deposits is very remarkable.”

The Chinese Postal Administration are perfectly justified in saying that “although the above results are in no way exceptional, a foundation has been laid and public confidence strengthened. Moreover, as the first consideration regarding the funds entrusted to the Post Office Savings Bank is the security of those funds, every effort has been made to keep to sound and suitable investments. It is, therefore, felt that the public will in time come to regard the Savings Bank as a safe and useful institution.”

*Medical Science in China: its History, Methods & Progress.*

THE inauguration of "The National Medical Association of China" by foreign trained Chinese doctors, many of whom were women, at Shanghai in February, 1916, has attracted considerable attention, and is an evidence of the advance made in medical science in China during the past century. Although it has been claimed by the Chinese that the earliest writings on the Art of Medicine can be traced to Shin Nung, the Divine Husbandman, the mythical ruler who is said to have reigned 2737 B.C., and, notwithstanding that a large number of works have been written on medical science, little progress seems to have been made until about the twelfth century.

There is evidence that the early Chinese possessed a certain amount of medical knowledge which it is thought by writers like the distinguished French Professor Terrien de Lacouperie is one of the proofs that the Chinese migrated from a region south of the Caspian Sea, about the 23rd century B.C. In the knowledge the Chinese had of astronomy and medicine he recognised an identity with the condition of those sciences in Mesopotamia. Whatever may have been the origin of the Chinese—and the theory of Professor Terrien de Lacouperie has much to support it—there is no doubt that the early Chinese knew something about anatomy, the circulation of the blood, and the variations of the pulse. Nor were they entirely ignorant of the rules of hygiene as some writers have asserted. Mr. Wu Lien-teh, M.A., M.D., LL.D., the distinguished Cambridge graduate, who did so much good work in connection with the epidemic of pneumonic

plague in Manchuria during 1910-11, delivered a lecture in Shanghai in February, 1916, on "The Foundations of Modern Hygiene in China." He claimed that the true foundations of the practice of hygiene in China had been laid down for a long time. In the Chow dynasty (1122-255 B.C.) rules were laid down for the guidance of medical men, and a proper State Examination was held for those wishing to qualify in Medicine. Seven hundred years before Christ saw the publication of regulations for the preservation of health, and the art of physical culture was also highly developed, excellent illustrations of the various exercises being found in "I Li Ching."

Not a few of their medical treatises deal with the art of preserving health, and many of the rules given are similar to those found in English works published on the subject at the present day. They deal with the passions, diet, actions of the day, and the importance and value of sleep. They have a proverb that "one sleepless night cannot be compensated for by ten nights of sleep," while another says:—"He that takes medicine and neglects to diet himself, wastes the skill of the physician." One of these works was written as late as 1591, by Kao Lien-shen, and is divided into eight parts:—Undivided Application, Seasonable Regimen, Rest and Pleasure, Prevention of Disease in the Future, Eating, Drinking and Clothing, Amusements in Retirement, Efficacious Medicines, and Examples of the Virtuous. Another work on the same subject was written in 1696 by Sung Yai, in fifteen volumes. It has been stated that the practice of drinking hot water early in the mornings and late at nights, which is so widely followed in America and Europe, originated in China.

During the Han dynasty (206-230 A.D.) a catalogue was prepared in which some thirty-six works on therapeutics are mentioned. These were divided into four classes:—

1. *I. Ching*.—This is devoted to an examination of the internal structure of the human body, with the peculiar functions of the several members, and a description of the symptoms of the different diseases.

2. *Ching Fang*.—This deals with the proper and most efficacious remedies to be applied for various complaints,

3. *Fang Ching*.—This treats of how sexual intercourse should be regulated, and

4. *Shen Hsien*.—Discusses the question of psychological experiments or “indirect suggestion,” which will enable one to be “o’er a’ the ills of life victorious.”

The oldest medical work in China is undoubtedly the Hwang Ti Su Wen, which, though attributed to Hwang Ti 2737 B.C., was probably not written until about the third century before Christ. A gist of its contents was given by the late Dr. Edkins in the “Chinese Recorder” for March, 1877. This is what the learned doctor said about it:—“The Su Wen is a book in fourteen chapters on medicine and physical science. It is understood to be of the Chan Kwo period, or about the third and fourth centuries before Christ. The evidence of this is in the work itself, and particularly in the statements of beliefs in medical ideas and in legend. Thus it begins with a eulogy of Hwang Ti, stating that he ascended to heaven when his personal discipline was completed. The book is a treatise on the human body, upon diseases, upon the circulation of five kinds of elementary vapours in the body, on acupuncture and the like.” It is stated in this work that in ancient times men lived to the age of a hundred, while men now die at the age of fifty.

Several works on the pulse are found in the catalogue of medical books, one of which was written by Wang Shu Ho, Court Physician of the Western Tsin dynasty (265-313 A.D.). Two editions of this work were issued during the Ming dynasty (1368-1628 A.D.), and another about 1830. A spurious

production was translated by the Rev. Père Hervieu and published in Du Halde's "Description of China," which caused a good deal of comment, amusement and ridicule some years ago. Another, and probably the most popular, work in China is the great *Materia Medica* entitled, *Pen T'sao Kang Mu*, which was compiled during the Ming dynasty, having been thirty years in preparation. In this work there are no less than 800 extracts given from previous authors, and 1,892 prescriptions for different diseases. There are three volumes of pictorial illustrations at the commencement, two volumes of prefatory instructions, and two volumes giving directions as to the different kinds of medicines, which should be used in treating the various complaints.

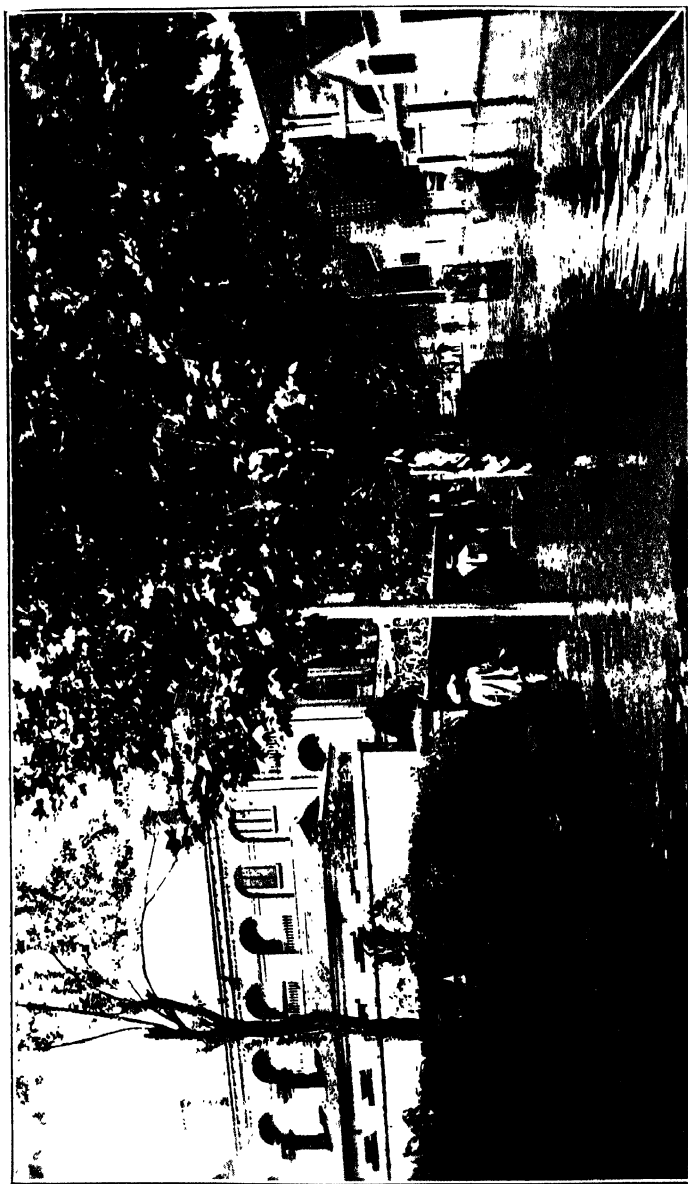
Coming down to more modern times one of the best works for general medical information from the Chinese point of view was the *Yu Tsun I Tung Ching Chien* in ninety volumes, compiled by Imperial command and issued in 1739. The first twenty-five volumes reproduce the views of earlier writers, eight volumes give a revised list of prescriptions of the most celebrated physicians, one volume deals with the rules regarding the pulse, one volume with the circulation of the air in the body, fifty-one volumes give instructions as to how different diseases are to be treated, and four volumes lay down rules for the setting of bones. This work is illustrated by diagrams and plates.

About the 12th century the medical faculty was divided into different schools like our Allopathists and Homeopathists, having their own particular theories of the healing art. It is neither accurate nor fair to state, as some writers have done, that anyone, however ignorant could practice medicine, though certain Chinese proverbs might support such a view. For as Mr. Wu Lien-teh, M.A., M.D., LL.D., has shown, rules and regulations were laid down in the Laws of China governing the medical profession, and an examination was held for those wishing to qualify for a doctor. That





late N.N.



STREET IN HANOI DURING FLOOD TIME.





there has been great laxity in the enforcement of the laws which apply to the medical profession must be admitted, and the reason for this, according to several writers, is that the Chinese Government acted on the principle that the people had so much common sense and judgement that they would be able to discriminate in choosing the best qualified physicians when requiring their services.

The above is a brief outline of the history of medical science as gleaned from a selection of the voluminous literature on the subject. Let us now consider some of the methods of applying the knowledge the Chinese have had for so many centuries. In spite of the fact that so many works have been written at different periods of Chinese history on the art of healing, it may truly be said that up to one hundred years ago the practice of medicine by the Chinese was of the most crude and grotesque character. The method of treating diseases by acupuncture, cauterisation and scarification was responsible for the most horrible tortures, and the loss of millions of lives. The conditions of things from a medical point of view were similar to those which existed in England and France in the 17th century, when astrology and medicine were combined. The system of healing then in vogue was unmercifully ridiculed by both Butler and Molière, as will be seen by a reference to their writings. It was Samuel Butler who wrote :—

“ A skilful leech is better far,  
Than half a hundred men of war.”

A treatise on Astrologie, by William Lily, dated 1647, containing “ Astrologically aphorisms beneficial for physicians ” will give some idea of the crude notions our forefathers had on this subject. The injunctions, prescriptions and views set forth in this work showing the relation of disease with the planets, might have been transferred from the Chinese treatises on the same subject. In fact, the resemblance between the two schemes of medical science so called were so striking that some authorities maintain that Lily's knowledge was derived

either directly or indirectly from China. The similarity of the two systems will be seen from the following :—According to Lily, “he will be infinitely oppressed who in the hour of Mars shall first get a hot disease, and in the hour of Saturne a cold one.” The Chinese divide diseases into two classes, hot and cold. “Saturne,” says Lily, “is cold and dry, melancholic, earthly; Jupiter governeth all infirmities of the liver; of colours, sea-green or blew, a mixt yellow or green; Mars in nature hot and dry, he delighteth in red colours, and in those savours which are bitter, sharp, and burn the tongue; Venus, in colours she signifieth white; Mercury, in elements he is in the water.” The Chinese system will best be seen from the subjoined table :—

Five Planets	Five Viscera	Five Elements	Five Colours	Five Tastes
Saturn	Stomach	Earth	Yellow	Sweet
Jupiter	Liver	Wood	Green	Sour
Mars	Heart	Fire	Red	Bitter
Venus	Lungs	Metal	White	Pungent
Mercury	Kidneys	Water	Black	Salt

It is no wonder therefore, that it has been thought by some writers on questions relating to China, that the philosophy of men like Lily was gained by a study of Chinese works, owing to the resemblance between the two systems being so close as the above extracts will show.

There is no doubt that surgery as we understand it was at one time practised, and it is on record that the Escalupius of China, Hwa T'o, a renowned physician of the third century, who has been called the Father of Chinese Surgery, performed operations. He lived during the period of the Three Kingdoms (220 A.D.), and when T'sao T'sao, Liu Pei and Sun K'uan were contending with each other for the supremacy, one of them was wounded in the arm by a poisoned arrow. It is said that Hwa T'o saved

his life by cutting into the bone, and washing out the poison. On the success of the operation being made known, another of the warriors of that time sent for Hwa T'o, and requested the famous physician to prescribe for a severe pain in the head. After examining the patient for some time, Hwa T'o said:—"Your disease requires prompt and heroic treatment. You must allow me to open your skull. I shall then be able to remove the disease that is injuring your brain, and you will be restored to perfect health." Thinking that Hwa T'o intended murdering him, the doughty warrior had the physician arrested, hurried off to prison, and after a few days confinement had him beheaded. Hwa T'o gave his manuscript containing his prescriptions to his gaoler, who had shown him kindness, the greater part of which was burnt by the gaoler's wife. The portion which was saved has been used by the medical profession of China until comparatively recent times.

Another famous physician Chen Kwei, who lived in the sixth century, is reported to have operated on a patient by cutting into the abdomen, removing the diseased viscera, and sewing up the wound, which resulted in the patient being perfectly cured within a month. The principal methods of surgery, however, among the Chinese were acupuncture, cauterisation and scarification, the first-named being, according to tradition, one of the remedies prescribed in the *Ling Chu Ching*, compiled or written by Hwang Ti (2737 B.C.). The earliest work on acupuncture was in all probability not written until 1027 A.D., when one Wang Wei-teh is said to have made by Imperial command two brass anatomical figures of the human body, by which the art was explained and illustrated. Nine different instruments were used in the practice of acupuncture, each having an appropriate name, the use of which requiring a certain amount of skill, and some knowledge of the position of blood-vessels.

The Chinese doctors have always paid special attention to the pulse, and were able to discover its

variations with a nicety and precision rarely equalled until modern times by European physicians. They distinguished twenty-four different kinds of pulsations, and would prescribe without asking a single question. Their system is more the result of observation than practical experience, and their tracing a connection between the five points at which the pulse may be felt, namely, the five viscera, the five planets, and the five elements is extremely fanciful.

The following will illustrate their *modus operandi* of diagnosing a disease. It is related by the Rev J. Macgowan, formerly of Amoy. In order to watch their methods of treatment he sent for a Chinese doctor to attend his servant, and he describes what took place:—"His examination of the servant was systematic and thorough. He made him sit down in front of him, and with his first three fingers felt the pulse of the left hand. The way he did this seemed to me most comical, for he kept moving them just as though he was playing on the keys of a piano. After about three minutes of this musical practice, he did the same with the right hand. I asked him why he had examined both pulses. 'Are they not precisely the same in action?' I inquired. 'No,' he said, 'they certainly are not. The reason why I felt both was because I wanted to find out the seat of the disease. The whole body,' he continued, 'is divided into twelve chambers. Six of these belong to the left, and six to the right pulse. I have therefore to examine the two to find out the particular chambers that are affected.' 'And what is the result of your examination so far?' I inquired. 'I find that the liver and gall chambers are both affected by cold, and this has resulted in fever. The patient needs medicines that will speedily act on these.' "

The Chinese Materia Medica already referred to contains the names of a variety of drugs, most of which consist of herbal remedies such as rhubarb, cassia fistula, capoorcutchery, catechu—an astringent extract obtained by boiling the heart wood of

Acacia Catechu, China root, which is the root of the Smilax Chinæ, a climbing plant found in the Honan and Kwangtung provinces. Perhaps the most valuable drug according to Chinese ideas is Ginseng, of which they have seventy different preparations. This is the dried root of Panax Quinquifolia, and is grown in Corea, Manchuria, and the United States. It is considered to be a panacea for all the ills which flesh is heir to, and is very expensive. When first sent from America the profit made was from 500 to 600 per cent., it being at one time worth its weight in gold.

Other substances used by the Chinese are antimony, beetles, centipedes, cinnabar, mercury, saltpetre, staghorn, which is one of the most powerful of their remedies, sulphur, and many others. They have a famous red pill, which was one of their "secret remedies," the preparation of, and the ingredients in, were only known to one family in Peking. It used to be said that its price never varied, it being always the same as for pure silver. It is mostly used as a sudorific when taken internally; but is sometimes reduced to powder, taken as snuff, when the action will be similar to swallowing the pill. More extravagant claims have been made for many of the "secret remedies" sold in England, with less reason than for the Chinese red pill. One of the "testimonials" given in favour of its efficacy is from the famous Roman Catholic missionary, Abbé Huc, who relates that when travelling in the interior of China he was attacked with illness. This seemed so serious that his life was despaired of, and the Chinese officials provided a handsome coffin for him. A Chinese physician was called in to see him, and after examining the patient administered some of the red pills, with the result that the good Abbé was cured, and, therefore, did not require the coffin. It is no wonder that the priest said: "There are few people who would not prefer being saved in the most irregular and stupid manner, to being killed according to the most approved and scientific methods."

There are many other cases on record where Chinese doctors have been called in to attend and prescribe for foreigners, the results have been similar to that of Abbé Huc. One of these is recorded in "Through the Chinese Revolution," published in 1915, where the author describes how he had an attack of lumbago which confined him to bed, the usual remedies having no effect. He then tried a Chinese plaster, which was composed of tiger's bones, bear's grease, resin and human hair cut in tiny pieces—with the result that it did him a great deal of good. He wisely remarks, "in such cases the result is the only thing that matters, and the proof of the pudding is in the eating." Whatever, therefore, have been the failings and shortcomings of the medical profession in China, it is an acknowledged fact that when called in to treat foreigners they have generally been successful.

The therapeutic value of drugs made from plants has been demonstrated during the present war. The Medical Research Committee in their Third Annual Report show how efficacious has been the Mexican plant, *Castela Nicholsoni*, and the Simaraba Bark in amoebic dysentery. And as a great many of the Chinese drugs are composed of herbs and simples that may account for the remarkable cures which have taken place in China, both among the Chinese and foreigners.

Sir Robert Douglas divided Chinese doctors into three classes—those who have inherited prescriptions of merit; literary failures who have taken to the study of Medicine; and the modest quacks. The Chinese, however, divide them into two classes—those who treat internal diseases, and those who attend external maladies. Not a few writers have emphasised the quackery which is carried on in China, as if that was the only country where it was known. Judging from the contents of the two pamphlets published by the British Medical Association, "Secret Remedies," and "More Secret Remedies," quacks are not unknown in this country. If huge fortunes have been made out of the credulity and

gullibility of the British public by the preparation, production and sale of the different nostrums described in the pamphlets referred to above, it is not surprising that the Chinese are also deceived in such matters.

Owing to the ignorance and superstition of the majority of the Chinese, and the faith they have in the remedies advertised and prescribed, the quack has a wide scope in China. He travels about from place to place as was done in this country, and probably is done still in certain parts. As a rule, he is exceedingly clever, and, therefore, able to impose on the credulity of the people by selling worthless nostrums which he declares will cure all kinds of diseases. One of the jokes of the Chinese is that a dealer in sliced dumplings having disposed of those which have dates in them, makes the remainder into pellets which are taken to a country town and sold as pills!

The Chinese pharmacopœia certainly contains some strange remedies, such as pounded tiger's teeth, dried lizard skins, dog's flesh, oyster shells, bear's gall, and no less than thirty-two parts of the human body are included in the famous *Materia Medica*. In extreme cases the Chinese have great faith in medicines composed of the human brain, eyes, gall and liver. This enables one to understand why the horrible stories circulated by certain of the *literati* like Chow Han, of foreign missionaries using the eyes of children for medicine. It was rumours of this kind which were responsible for the Tientsin massacres in 1870, when some twenty foreigners and as many more Chinese were killed. There was no difficulty in those days in getting the ignorant masses in China to believe that the efficacy of the remedies used by the foreign doctors was due to them being compounded of parts of the human body. Tins of preserved milk, which were much advertised and sold in large quantities in China, were said by the instigators of missionary riots to contain the eyes of Chinese orphans who were taken in and cared for by the missionaries. That such



crimes were committed by certain Chinese we see from the Penal Code, where a special form of punishment for "murder committed in order to obtain drugs from the human body" is provided. It is, therefore, not surprising that in the early days of medical missions, such stories being actually placarded in certain parts of China, they were readily believed, and led in many cases to riots, outrages and loss of life.

Many of the cordials and decoctions prescribed by Chinese doctors are composed of herbs, leaves, roots, fruit and dried seeds, and the druggist shops, which, as a rule, are large establishments, have a great variety of simples for sale. They apply herb poultices to reduce swellings and pitch-plasters for rheumatism and many other external ailments. It would require a volume to enumerate the variety of ointments and liniments which are used externally. They have a proverb that — "Even the gods and fairies can with difficulty discriminate between pills, powders, plasters, and boluses."

The brief account of some of the methods adopted by the medical faculty in China will enable one to appreciate the remarkable progress which has been made in medical science as understood and practised in the West. While the early Roman Catholic missionaries exercised considerable influence at the Court of Peking owing to their high scientific attainments, they did not apparently do much in the way of improving the medical knowledge of the Chinese. Ricci, Schaal and Verbiest were much admired by the Emperors and others for their skill in astronomy, mathematics, Euclid, and the making of brass cannon; but their contributions to medical science made little if any impression on the native practitioners. They did, however, on one occasion save the life of the Emperor Kang Hsi, who reigned from 1662 to 1723 A.D. His Majesty was attacked by a malignant fever, which threatened his life. The remedies prescribed by the Court physicians and others from all parts of the Empire proving ineffectual, the missionaries were called in,







HANKOW.  
Jimrick has riding for hire in flood time.



and administered some "Jesuits' Bark," with the result that the Emperor recovered. He showed his gratitude by giving them a site, and contributions in money and materials for the erection of a church within the precincts of the palace.

The advance in Medical Science in China may be said to date from 1840, soon after the arrival in Canton of Dr. Peter Parker, of New York, and Dr. William Lockhart, of the London Missionary Society, they being the pioneer medical missionaries to that country. Dr. Hobson, in 1850, wrote and published in Chinese works on "Physiology," "The Principles and Practice of Surgery," "Midwifery and Diseases of Children," and "The Practice of Medicine and Materia Medica." Since then a whole library has been translated and written by foreign doctors on all branches of Medical Science in Chinese. Some of these were: Bartholomew's "Practice of Medicine," translated by Dr. J. G. Kerr, of Canton; Gray's "Anatomy," translated by Dr. John Dudgeon, of Peking; and "Physiology," translated by Dr. H. D. Porter, of Pan Chia Chwang.

Owing to the conservatism of the Manchu officials, the late Dr. W. A. P. Martin, when President of the Tungwen College, Peking, failed in his efforts to establish a Medical School in connection with the College. All he was able to do was to obtain the sanction of the Chinese Ministers to the formation of a Medical Class, to which the late Dr. Dudgeon was appointed Lecturer. The reason given by Dr. Martin for the unwillingness of the Chinese Ministers to support a Medical School was that they were afraid of encroaching on the rights of the Tai-I-Yuan, which was the College of Medicine in charge of the Emperor's health, and which was supposed to possess a monopoly of Medical Science. Although the Manchu Dynasty and the Central Government were opposed to medical reform, there was one Chinese official who saw the need of medical training on Western lines, the late Li Hung-Chang.

In 1880, when I resided at Tientsin, H. E. Li Hung-Chang called in Dr. John Kenneth Mackenzie, of the London Missionary Society, to attend his wife, and as a mark of gratitude for the restoration of his wife's health through the skill of the good doctor, the great Viceroy set apart an entire quadrangle of one of the largest and finest temples in Tientsin for dispensary work, and there I often assisted Dr. Mackenzie in receiving and attending the Chinese patients, who came thither in large numbers to be treated. H. E. Li Hung-Chang also contributed £200 for the purchase of drugs, and appointed Dr. Mackenzie to be the family physician. On the 2nd December, 1880, the London Missionary Society Hospital at Tientsin was opened by H. E. Li Hung-Chang, it having been erected by the subscriptions of both Chinese and foreign friends on a site in the Mission compound. Such was the faith of the Viceroy in the foreign methods of treating diseases that he requested Miss Howard, an American missionary doctor, to attend on and prescribe for his mother, who was living at his home in the province of Anhui, even sending the lady physician to Anking, the capital of Anhui, in his own yacht.

In 1881 Dr. Mackenzie succeeded in obtaining the sanction and support of H. E. Li Hung-Chang in inaugurating a small medical school, the Viceroy sending him eight youths who had returned from America, where they had been taken by Mr. Yung Wing to be educated on Western lines. In 1884 H. E. Li Hung-Chang sent the doctor twelve more students, so that the medical school started by Dr. Mackenzie may be said to be the beginning of the non-missionary Medical Colleges of China. The Chinese suffered terribly during the Chinese-Japanese War for the want of a properly trained medical corps, while the Japanese forces were well supplied with doctors and nurses, the Japanese Government having had the foresight to establish courses of study in Medicine and Pharmacy in the Tokio University, which was founded in 1877, as

well as in other colleges. Two years after that war H. E. Li Hung-Chang inaugurated a Military School of Medicine in Tientsin, so that the great Viceroy of Chihli did a great deal in promoting the study of Medicine on Western lines in spite of the conservatism and opposition of the Manchu Government and many of the Chinese officials.

In most of the missionary hospitals suitable men received a medical training, many of whom finished their course of study in either America or Europe with distinction, such as the late Sir Ho Kai Wu Lien-Teh, M.A., M.D., LL.D., and many others. Perhaps one of the most interesting phases of the progress of Medical Science in China is the prominent part women have occupied in the Medical Profession. Owing to Chinese etiquette and the rules of propriety, it was almost impossible for foreign male doctors to attend Chinese women, although, as we have seen, advanced men like H. E. Li Hung-Chang did not hesitate to call one in to see his wife. Even native practitioners when called in to prescribe for a lady patient had to adopt a peculiar device in order to ascertain the condition of the pulse. This was done by a silken cord being attached to the lady's wrist, passed through a hole in the wainscot to an adjoining room, where the doctor was. By applying his fingers to the other end of the silken cord he was supposed to be able to count the beatings of the pulse, and thus diagnose the disease. It was, therefore, only lady doctors who could obtain access to, and attend on, women, which in time led to the training of Chinese women as nurses and physicians.

One of the first Chinese ladies to study medicine was Dr. Yu Mei-Ching, the adopted daughter of Dr. and Mrs. McCartee, of Ningpo. The second lady to go to America to receive a medical education was Miss Hu King-eng, from Foochow. Others followed their example: such as Miss Ida Khan, Miss Mary Stone, Miss Tsao, and many others, all of whom on their return to China opened and managed hospitals for Chinese women and children. So



great has been the desire of Chinese girls who have received an English education to study medicine that in 1913 there were 40 Chinese women studying medicine in America alone. In Canton there is the Hackett Medical College for Women, and the Turner Nurses' School, in charge of Dr. Mary Fulton, whose "Diseases of Children," "Nursing in Surgery," and "Gynæcology" have had a wide circulation.

There is a consensus of opinion among all who know and have watched the careers of the Chinese lady doctors that they have remarkable powers of organisation, wonderful endurance, quickness of perception, an unexcelled deftness of touch, and have performed the most difficult operations. The hospitals which many of these women have charge of are thoroughly equipped in every way, having excellent operating theatres, operating tables of glass and enamels, sterilising rooms, with apparatus for distilling, sterilising, etc., etc. Even the Chinese women who have had their medical training in China have surpassed all expectations; performing the most difficult operations so well that, owing to the reputation they have gained on account of their skill, have been sent for from far and near to attend serious cases of illness.

Considering the difficulties the late Mrs. Elizabeth Garrett Anderson, M.D., had to obtain a medical education in England only a half-century ago, no medical school being willing to receive her, and no examining body admitting her to its examinations, the progress of medical education for women in China has been phenomenal. At the end of 1916, out of 1,940 students of medicine in China, 129 were women. There are three medical colleges for women alone—one at Peking, one at Soochow, and one at Canton; while at two others they are allowed to study with the men, and the two sexes have attended autopsies and gynæcological operations together.

Of the twenty-six medical colleges in China today, fourteen are wholly or in part supported by and

are under missionary control, seven of these being Union Colleges—that is, they are manned and supported by the different missionary societies, one being for women. There were four medical colleges controlled and supported by foreign governments—namely, one Japanese, at Moukden; one German, at Shanghai; one British, in connection with the Hong Kong University; and one French, at Canton. The other eight are controlled and supported by either the Central Government or the provincial authorities, they being located:— Army Medical College, Tientsin; Navy Medical College, Tientsin; Board of Education Medical College, Peking; Chekiang Medical College, Hangchow; Kiangsu Medical College, Soochow; Kwangtung Medical College, Canton; Kwongwa Medical College, Canton; and Liang-Yueh Medical College, Canton.

The total number of students of medicine in China at the end of 1916 was 1,940, of whom, as already stated, 129 were women. The standard of education is very much what it is in America and England—the course being four years, after a year's study in biology, chemistry and physics. The students in the Army and Naval Medical Colleges at Tientsin receive their tuition, board, lodging, books, and uniforms free, while at other Government Colleges the fees are much less than what are charged at institutions not under the Government. The students in the Army, Naval and Board of Education Colleges come from all parts of China, so that almost every province is represented in those colleges.

The China Medical Board of the Rockefeller Foundation, in co-operating with the China Medical Missionary Association and the different Chinese societies which have been formed in recent years, has done a great deal to help the Chinese in obtaining a thoroughly scientific medical education. The aim and object of the China Medical Board has been stated to “embrace two kinds of activities: first, the promotion of medical education of a high grade, with

a view of building up a strong Chinese medical profession that will be able itself to undertake eventually the solution of the health problems of China ; and, secondly, the improvement of the conditions under which Western medicine is at present practised in China." The China Medical Board also makes annual grants towards the support of those who give their whole time to the translation of text-books, and awards scholarships to Chinese physicians and pharmacists who have received a medical training in China.

The inauguration of the National Medical Association of China at Shanghai, in February, 1916, by foreign-trained Chinese doctors, many of whom were women, was an event of great importance. Other societies have been formed — such as the Pharmaceutical Association and the Physico-Chemical Society. These are co-operating with the China Medical Missionary Association and the China Medical Board with a view of raising the standard of medical education for the admission of students, and the framing of laws on the question of admitting only duly qualified men and women to practise medicine in China. The Conferences, which have been held at Shanghai and Canton by these different societies, have already been productive of much good, and augur well for the future of the Medical Profession in China.

As an indication of the progress which has been made since 1840, when the first medical missionaries went to China, there were in 1914 no less than 265 missionary hospitals, with 435 foreign doctors (300 men, 135 women) and 118 Chinese physicians. These hospitals received some 127,000 in-patients and treated nearly 3,000,000 out-patients during the year. What is even more encouraging and satisfactory is that there are an increasing number of non-missionary hospitals, both Chinese and foreign, which are conducted and managed on Western lines, being opened all over the country. There has been erected at Peking, at a cost of about £35,000, the Central Hospital, which has 150

beds, and which is controlled, staffed, and financially supported entirely by Chinese. In fact, so great has been the increase in the number of non-missionary hospitals that it is thought by some that there is a prospect of Chinese physicians, well-trained and in sufficient numbers, undertaking the medical care of their own people.

That the Chinese are beginning to realise the truth of what Lord Beaconsfield once said, that "the public health is the foundation on which repose the happiness of the people and the power of a country," is seen from the recent public health campaigns conducted in many of the provinces. While the unsettled state of the country since the Revolution of 1911 has, no doubt, prevented the Government from either contributing to or undertaking such work, many of the higher officials have rendered considerable service, the Governor of Canton giving 500 dollars, which equals £62 10s., to the fund for carrying on the campaign. In opening the Conference at Canton, in February, 1917, the Governor said:— "Health to all human beings is of more importance than wealth. Health cannot be purchased by money; it must be acquired by godly means. Our people have not paid enough attention to health, or, at least, they are in ignorance as to the rules of health. Because they do not understand the value of hygiene, heating, personal cleanliness, and cleanliness of their homes and surroundings, they not only contract diseases themselves, but also spread those diseases among the members of the community at large. Bubonic plague, cholera, typhoid fever and small-pox are not very uncommon. It is my sincere hope that after this health campaign is launched these dangers, which are a menace to all, will be lessened or even eradicated."

If the officials and gentry of China are imbued with such ideas as the Governor of Canton there should soon be a great improvement in the standard of physical health in that country. Those who have travelled and resided in China for any length of time have been impressed with the ignorance of the laws

of hygiene and sanitation, such as are known in the West to-day. It has often been remarked by those who have lived in and visited Chinese cities that the wonder is that the lack of sanitation has not exterminated the Chinese race. But the only causes apparently which are responsible for an abnormal death-rate are famines, floods and rebellions. The loss of life from these three causes has been and still is enormous. It has been estimated that the death from famines during the first half of the nineteenth century was about 45,000,000, while the Taiping Rebellion was responsible for the death of some 50,000,000. It is not yet known how many lost their lives by the floods during 1917; but we know that in one province alone over 3,000,000 people were homeless, 12,000 square miles were flooded, 80,000 groups of dwellings swept away, and property to the value of 100,000,000 dollars destroyed. The loss of life must, therefore, have been great.

The amazing vitality and immunity from diseases of all classes under the most insanitary conditions is a wonder to all foreign residents in China. It is, however, true that the epidemics of bubonic plague, cholera, and of late years diphtheria and scarlet-fever, which were almost unknown in China thirty years ago, carry off a large number of people, it being estimated that the death-rate is from 50 to 55 per 1,000. While the mortality among children in this country is appalling, in spite of our attainments in Medical Science and our knowledge of the laws of hygiene, it is no wonder that in China it is much greater owing to the ignorance prevailing there. And yet, notwithstanding the lack of sanitation, 29 out of 33 foreign medical men, practising mostly in missionary hospitals, gave it as their opinion in 1911 that the physique of the Chinese was superior to that of Occidentals, and that, as a rule, they bore pain better, and recovered from major operations quicker than foreigners.







HANKOW RUND.  
Showing steamers alongside the bulks.





If under present conditions the Chinese show such powers of resistance to many diseases which would prove fatal to Occidentals, and such remarkable vitality in recovering from the most dangerous and serious operations, it may safely be predicted that with improved and scientific methods of Medical Science and sanitation, there will be a great decrease in the death-rate in China. Owing to the fact that neither the births nor the deaths are registered, as in this country, it is extremely difficult to give accurate figures. It has, however, been estimated that the birth-rate in China is three times as high as in America, while the death-rate of Chinese children in Hong Kong, under British rule, was 87 per cent. of those under one year of age in 1909. If the infant mortality reached such a high figure in a British colony, where sanitary laws are enforced, it must be much higher in other parts of China, where at present such laws are hardly in existence.

Unless the question of early marriages and polygamy is seriously considered by Chinese statesmen and philosophers, the improvement in the physical health of the people through the progress of Medical Science causing an increase in the population will present some difficult problems for the Chinese Government to solve. Even now, the economic conditions in China are such that in many parts of the country there is great destitution, suffering and want, the only means of relief being emigration to Manchuria, Siberia and the Straits Settlements. Employment was found during the late war for large numbers of Chinese in France; but when the war was over they returned to augment the number requiring employment at home. It is quite possible that one of the results of the war will be that restrictions against Chinese emigration into America, Canada, Australia, etc., etc., will be somewhat modified, and if so, that will relieve the congestion to some extent.

But whatever may be the future of China economically, politically, and socially, the efforts

which have been made for the alleviation of physical suffering, the dissemination of scientific medical knowledge, and the removal of those conditions which are prejudicial to the health of the masses, meet with general approval. Even the author of "A Chinese Appeal to Christendom concerning Christian Missions" has nothing but praise for the work of the medical missionaries in China. He says:—"For the medical and surgical work by medical missions, no praise can be too high. Perhaps no philanthropic enterprise in the world is deserving of warmer encouragement or more generous support."

Whatever views we hold as to either the advisability or wisdom of missionary propaganda among the Chinese, there will be very few who will not endorse the above commendation, and rejoice at the remarkable progress of Medical Science, the foundations of which were laid by the pioneer medical missionaries, Drs. Peter Parker and William Lockhart. It must be gratifying to all who are interested in raising the standard of the intellectual, moral, and physical life of the Chinese that, in spite of the tremendous difficulties, racial and philological, and notwithstanding the superstitious practices connected with the treatment of all kinds of diseases, so much has been accomplished in such a short period towards improving the conditions for the promotion of health among the Chinese people. For, as Cicero said:—"Homines ad deos nullâ re propius accedunt quam salutem hominibus dando." ("In nothing do men more nearly approach the gods than in giving health to men.")

## CHAPTER TEN.

### *Romance in Poetry and Fiction.*

**M**OST of the writers on China and Chinese life lay stress on the fact that owing to the Rules of Propriety and the customs relating to betrothals and marriage, romantic love plays no part in the lives of the youth of that country. It has been stated that while sexual selection has influenced the advancement and development of other races, it has been inoperative in China. And, therefore, as romantic love has had no part in marriage, it may have been one of the causes of China's arrested development. A study of the Chinese Classics would tend to confirm such a view, for Confucius is reported to have said that "women are as different from men as earth is from heaven." And there is no doubt that Confucianism has been responsible for the subordination of women in China as it was in Corea and Japan.

In spite, however, of the Rules of Propriety and other restrictions imposed on women by Confucianism, in China, as in other lands, "love knoweth no lawes." From their earliest days the children are told stories by their nurses of earthly counterparts to the heavenly lovers, the Cow-herd and the Spinning-Maid who are said to meet every year on the 7th of August over a bridge made of magpie's wings. Many tales are related of young men and maidens in whose lives romantic love has played a prominent part. Some of the stories are to be found in the Classic of Poetry which contain poems written or rather graved on bamboo tablets as early

as 1765 B.C. Not a few of the odes were written by women while others were composed to be sung by them. As in Japan before the introduction of Confucianism a great deal of the best literature was either produced or inspired by women.

That in the times prior to the advent of Confucius women had more freedom and independence, and the relations between the sexes were much freer than in later times is evident from the extracts given below from the Classic of Poetry. It is an interesting fact that Confucius selected out of over three thousand poems which had been written before 551 B.C. — the date of his birth—three-hundred-and-five which treat mostly of love and war. These, it is said, he sung over to his lute in order that they might harmonise with the musical style of his day. According to Sze Ma Chien, the historian (163-85 B.C.), the poems which form the Classic of Poetry were selected by Confucius with a view of promoting Propriety and Righteousness. The Sage was evidently much broader-minded than either many of his Commentators or some of his foreign translators who have interpreted innocent flirtations as immoral assignations.

That “one touch of nature makes the whole world kin” will be seen from the description of the ardent and eager lover portrayed in the following stanza :—

“ With axle creaking all on fire I went,  
To fetch my young and lovely bride.  
No thirst or hunger pangs my bosom rent,  
I only longed to have *her* by my side.  
I feasted with her, whose virtue fame had told,  
Nor need we friends our rapture to behold.”

Even in those early days the lads and lassies of China knew how to enjoy themselves by romping in the meadows as this extract shows :—

Gloomy winter's gone and past,  
Streams that lately lay asleep,  
In their ice-chain fettered fast,  
Now are running clear and deep.  
Large and level plains of grass,  
On the further side outspread,  
Haunt of many a lad and lass,  
Plucking flowerets white and red.  
“ Have you been across?” says she.  
“ Yes,” he says, “ indeed I've been.”  
“ Come again, and come with me;  
Let us both enjoy the scene.”  
Every man and every maiden,  
Sport together hour by hour.  
With a load of blossoms laden,  
Each to each presents a flower.”

And that they were not ignorant of the pleasures of flirtation, and had found out long ago that “ men were deceivers ever ” the following will show :—

“ Where is Tzu Chai, that jaunty lad?  
With someone else to flirt and play  
Amid' the hemp and livelong day  
Is his delight. It is too bad.  
Tzu Kuo too, he vowed to eat  
With me, has found another love;  
With her instead, he likes to rove,  
And romp together in the wheat.  
They wander where the plum trees grow,  
'Tis little use, alas, to fret,  
For scanty chance have I to get  
The gifts they promised long ago.”

And to show that this agreeable pastime was not confined to one sex I give an example of a male flirt :—

“ In Mei are beauteous maidens three,  
Each eldest of her line;  
The first one is a Ching of ‘Ch’i,  
The next a Yung, the third a Yi,  
And all are mates of mine.  
To pluck the herbs of wheat I stray,  
And laugh in mirthful glee,  
For all my thoughts are far away;  
I think upon the three.  
Each damsel promised in Shang-Chung  
That she would meet me in Shang-King,  
With me to cross the Ch’i.”

The late Mr. C. F. R. Allen who translated the above modernised the ballad :—

“ Three beauteous maids in town I see,  
Each eldest of her line.  
A Howard this, a Talbot she,  
A Vere de Vere completes the three ;  
And all are loves of mine.  
As through Regent’s Park I stray,  
I laugh in merry glee.  
But all my thoughts are far away;  
I think upon the three.  
Each maiden promised in the Zoo  
That she would meet me down at Kew,  
And cross the Thames with me.”

That young couples must have met in the gloaming without the assistance of a chaperone, will be seen from the following :—

“ A pretty girl at time o’ gloaming,  
Hath whispered me to go and meet her,  
Without the city gate,  
I love her, but she tarries coming,  
Shall I return, or stay and greet her?  
I burn and wait.  
Truly she charmeth all beholders,  
, Tis she hath given me this jewel,  
The jade of my delight;  
But this red jewel-jade that smoulders,  
To my desire doth add more fuel,  
New charms to-night.  
She has gathered with her lily fingers  
A lily fair and rare to see.  
“ Oh! sweeter still the fragrance lingers  
From the warm hand that gave it me.”

The saying that “ woman’s constancy is all-my-eye ” is disproved by the complaint made of the fickleness of man :—

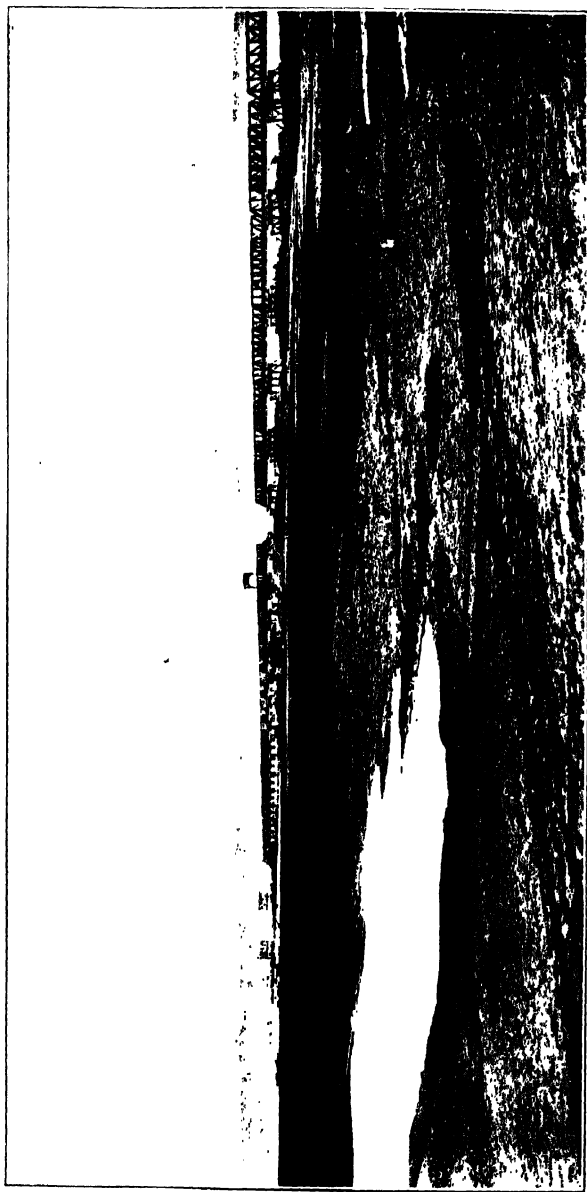
“ You wear blue belt and collar,  
As full grown man and scholar,  
And at your will have liberty to go abroad  
or roam;  
While I, a woman only,  
Though desolate and lonely,  
Must never dare to leave the house; but  
have to stay at home.  
You never come to meet me,  
Or even send to greet me,  
In haunts of dissipation with your fickle  
mates you play.  
But though I fear and doubt you,  
A single day without you,  
As slowly and wearily as three months  
drags away.”



That Chinese maidens could "trip it on the light fantastic" before the compression of the feet became fashionable and popular, and that the sexes possessed a freedom of intercourse which in later years was denied them, is evident from the following :—

" 'Tis fair and lovely weather,  
 We will to town together ;  
 So let your hemp and spinning-wheel untouched  
       remain,  
 For we are going straightway,  
 To near the eastern gateway,  
 Where the white elms and the oak trees cast  
       their shadows on the plain."  
 See youths and maids advancing  
 To meet each other; dancing  
 With motions quick and graceful, they nimbly  
       turn and wheel.  
 He says, " you are as fair, love,  
 As the blossoms which you bear, love;  
 Give me a flower in token that you feel for what  
       I feel."

It is not only in the Classic of Poetry that love-making and courting forms one of the principal topics; but in Chinese fiction the heroes and heroines are portrayed with human passions and feelings like ourselves. In the course of the adventures of the leading characters in the romantic literature, both young men and maidens are thrown together in a remarkable manner, and the stories generally end by the heroes and heroines marrying and living happy ever after. As has been well said :—"The men and women whom they introduce, are naturally within the circle of their passions and motives. Integrity is seen in contrast with intrigue, and honest men involved in the snares of knavery. The characters are persons of the middle classes, such as magistrates, judges, councillors of State, and literary graduates . . . . Visits, and the formalities, polished statesmen, assemblies, and above all, the conversation which render them agree-



PEKING-HANKOW RAILWAY BRIDGE.  
Crossing Yellow River—Has 103 spans; is 30 metres long; and cost over £1,000,000.



able, repasts, and the social amusements which prolong them; the walks of the admirers of nature; journeys; and in sequel, marriage,—form their most frequent episodes and ordinary conclusions.”

Chinese fiction is not so dissimilar to our romances as some writers would have us believe, and the similarity has been noted by such men as Sir John Francis Davis and Goethe. The following conversation is reported to have taken place between Eckermann and Goethe concerning a Chinese novel which the German poet had been reading. Eckermann said:—“It must have appeared very curious and strange.” To which Goethe replied:—“Not so much as one would suppose. The people think, act, and feel almost entirely as we do, and very soon we become familiar with their point of view; although with them everything is clearer, calmer, and more moral. In their arrangements everything is sensible, *bourgeois*, without great passion or poetical inspiration, and so is very similar to my Dorothea and Hermann, as well as to the English novels of Richardson.”

Until comparatively recent years the *beau-ideal* in Chinese novels was the hero who obtained the highest literary degrees, and who was, therefore, able to quote the Chinese Classics with fluency as well as write poetry on any given subject at a moment's notice. He is described as *sans peur et sans reproche* being able by his physical courage to overcome all opposition when befriending and championing the cause of females in distress. Learning above all other accomplishments was considered the *ne plus ultra* for the Chinese Bayard. Neither the atmosphere of the camp nor military prowess was extolled by Chinese writers of fiction as soldiers until the advent of Westerners occupied a very inferior position in the social scale. Chinese novelists had no praise for those who obtained glory at the cannon's mouth as one of their common sayings is:—“Good men do not become soldiers.” The dictum of neither Sophocles nor Schiller that war destroys the best was contrary to the Chinese view

as to the merits of soldiers. They would not have endorsed the saying that "Napoleon peopled hell with the elite of Europe" owing to his numerous wars. But it must be said, with sorrow, that the opinions of the Chinese have changed since the advent of the "Mailed-Fist" and other representatives of Western civilisation. They have learned and experienced something of the "Pride of War," and the "Pest of Glory."

Perhaps one of the works of Chinese fiction best-known to foreigners is Hao Ch'iu Ch'uan or The Fortunate Union. This has been translated into English, French and German, and is probably the one that Goethe had been reading. It has also been used as a Text Book by students of Chinese owing to the faithful representation it gives of the every day life and character of the Chinese people. The hero of the story is Tieh Chung Yü, which has been rendered into English as the "Iron Duke." He had through "scorning delights and living laborious days" attained the distinction of being made a member of the Han Lin Yuan or The Forest of Pencils which, in other words, means he became the Senior Wrangler of his year. His father was a distinguished official and held the rank when the story opens of being a member of the Court of Censors at Peking. The duty of a Censor was like that of the Tribunes of Ancient Rome, having to investigate the charges against and criticise the acts of officials, and if necessary those of the Emperor himself without either fear or favour.

Tieh Chung Yü, during his wanderings about the country as a travelling student had some remarkable adventures, experiences and scrapes, always arriving at the psychological moment to rescue some female from the hands of her cruel abductor or betrayer, and by so doing incurring the hate and enmity of many a rich and powerful Don Juan. The marvellous way in which he discovered the whereabouts of beautiful women who were the victims of such men would have done credit to Sherlock Holmes. In all his contempt, daring and

defiance of danger while carrying on the gallant tasks of rescue, he retained his courtesy, respect for elders, self-control as well as observed all the Proprieties as laid down by Confucius for the "Model-Man."

The heroine is introduced to the readers as the only child of an official who was President of the Board of War, and owing to his position was obliged to reside in the capital, Peking. His wife being dead, his daughter though only sweet seventeen, was left in charge of the family home which was situated at Li Ching, in the Tsinan prefecture, Shantung, some twenty-five miles from Peking. She being the only child, was treated more as a boy than a girl which is not uncommon in China, as I have known personally, several official families where it was done. She had, therefore, enjoyed the same privilege as a son in receiving an education with tutors at home which was usual in such families. By this means she had acquired a knowledge of the Chinese Classics and literature which made her the equal intellectually with men much senior in age to herself.

There is no need to say that language is inadequate to describe her charms. Like many such women delineated in Chinese novels "her figure was as graceful as bamboo, her cheeks were oval like melon seeds, her lips were like cherries, her teeth like grains of silver rice, her finely pencilled eyebrows were like the antennæ of a butterfly, her oblique eyes were like olives, and her tiny feet three inches long were like golden-lilies." The ideal of beauty and the mark of gentility for a woman used to be the small feet, the compression of which was not imposed by law; but was a craze of fashion as slender waists were at one time in England. Several accounts are given as to the origin of the custom of foot-binding; but probably the following is the correct one:—It is said that Yao Niang the beautiful concubine of the Emperor Li Yü (975 A.D.) was light and graceful in all her movements, being

able to dance with ease and elegance. She gave so much pleasure to her lord and master that he caused to be made golden-lily flowers with movable petals for Yao Niang to walk on from her apartments to the Palace. To gratify the Emperor still further, she compressed her feet in order that they might look like a lily bud unopened, until they were three inches long. From that time the smaller the feet the greater was the beauty and respectability of the Chinese girl. The Chinese bride used to be welcomed to the home of the bridegroom's house in language like this :—

“ The bride is high-browed, fair and sweet;  
Like awls her small and sharp-toed feet.”

Or it might have been said of the fair one :—

“ Her feet beneath her petticoat  
Like little mice stole in and out,  
As if they feared the light.”

The name of our heroine was Ping-Hsin, which while in English would be translated “ Icy-hearted ” in China it would be understood to mean “ as chaste as ice.” She was neither cold nor indifferent to love which embraces the greater part of woman's life. The law of nature is the same in China as elsewhere, and the sentiments of love and sympathy between two individuals are not unknown in “ the land of the blue gown.” Although she had reached the age when girls in China used to be married, owing to her being the only child she had not even been betrothed. The age when this event took place in the life of a girl varied; but in many cases it was negotiated when the child was an infant by go-betweens who were generally women. There have been instances where unborn children were informally betrothed to each other, the parents agreeing that the children when born, if of opposite sexes should, when they grew up become husband and wife. Usually girls were betrothed when they were between the age of ten and fifteen, and a go-between would be commissioned by the parents of the boy to obtain from the parents of the girl who

might be eligible her name, year, month, day and hour of her birth.

These eight characters which were sometimes copied on gold-leaf, were taken to the astrologer or fortune-teller with the eight characters of the youth in order that the horoscope of both might be examined. The sixteen characters giving the necessary particulars respecting both aspirants to the matrimonial state, though neither would know anything about it, were arranged on a table in separate rows with a view of seeing if they harmonised. If for example the boy had been born under the sign of the Chinese zodiac of the dragon, and the girl under the sign of the tiger, these two emblems would be antagonistic, and, therefore, unlucky so that no marriage could be arranged. There are many other ceremonies connected with betrothals which it would take too long to enumerate. Presents are exchanged between the two families; but in the best circles it is not accurate to say that the bride is purchased. It is only concubines who may be said to have been bought, and there are no ceremonies connected with their marriage if such it may be called.

Ping-Hsin not having been betrothed was, therefore, fancy free and heart whole when Fate brought Tieh Chung Yü and her together. For in China it is commonly believed that matches are made in heaven and marriage is ordained by Fate, so that all who are destined to be united in the bonds of hymen have their feet tied together by an invisible red cord. While travelling in the province of Shantung our hero was fortunate enough to meet with an accident near to the house where Ping-Hsin lived, and so it came about, that he was taken in there to be nursed by the servants under the direction of the mistress of the house. During the time that the "Iron Duke" was a guest in the home of Ping-Hsin they found many opportunities for the discussion of subjects in which they were both interested. Indulging the feast of reason and flow



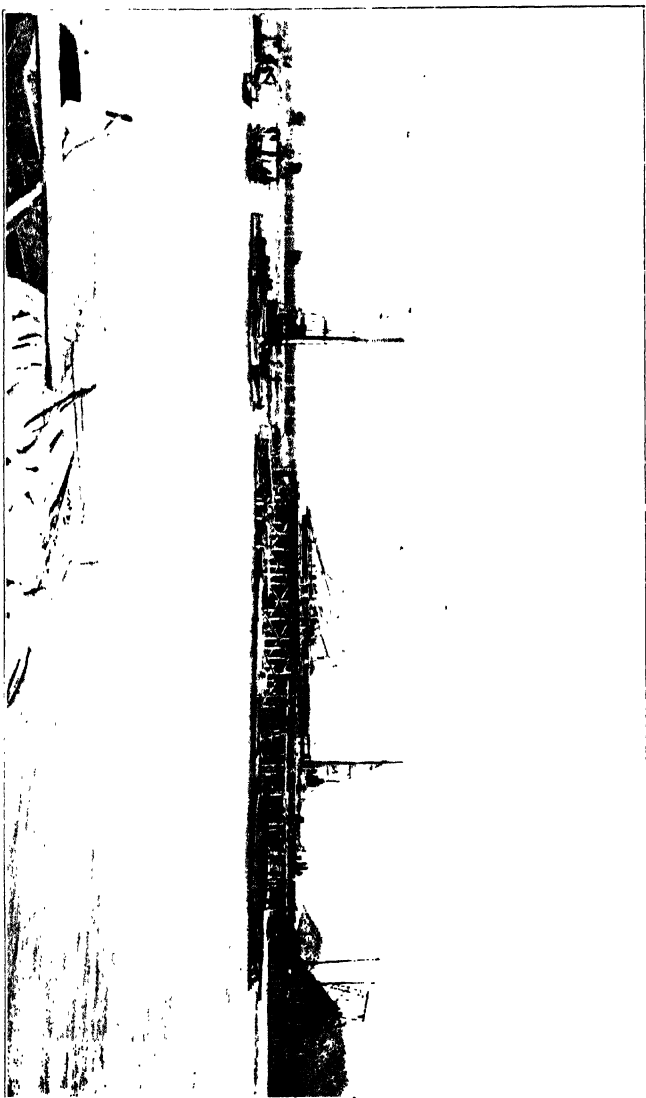
of soul as Chinese scholars did whenever they met, and while strictly observing the Rules of Propriety, soon found that they were:—

“Two souls with but a single thought,  
Two hearts that beat as one.”

It would require a good-sized volume to relate all the trying and wonderful experiences that this couple passed through owing to the intrigue and machination of an evil-disposed uncle of Ping-Hsin's. His wicked designs and plans for marrying his niece to an undesirable and worthless individual owing to the absence of her father, were thwarted by the cleverness of Ping-Hsin who was more than a match for all her enemies whom she always outwitted by her superior knowledge and skill. Tieh Chung Yü had many hair-breadth escapes while carrying on his mission of opposing cruelty, injustice and oppression in high places, and in rescuing females who were victims of bad men. He had been the means of restoring both his own father as well as the father of Ping-Hsin to their rank and position from which they had been deprived by the Emperor owing to false reports to His Majesty about them, and by his exceptional abilities and sterling character had won the approval of his Sovereign. The story ends as it should do by there being a complete award of “Poetical Justice,” the virtuous being rewarded and the wrong-doers punished. The final scene takes places in the Palace at Peking, before the Emperor which is described:—

“Tieh Chung Yü, his bride (Ping-Hsin), and the assembled court then bowed and acknowledged the Imperial bounty, and the hum of joy and congratulation resembled the distant roll of thunder. The attendants had received their orders; and they filed off in pairs, the ornamental lanterns in all their radiance, the harmonious band in full sound, and the marshalled banners in their variegated splendour,





HENTZEN-PUKOW RAILWAY BRIDGE.  
This bridge is 408.233 feet long. Opened to traffic 22nd February, 1912.

escorted the renowned and happy couple as they proceeded homewards attended by a vast company.

The choicest bud, unblown, exhales no sweets,  
No radiance can the untried gem display;  
The embryo fragrance of the flower, doth lend  
Misfortune, like the winter cold that binds  
A fresher charm to fair prosperity."

And such a *dénouement* is the case in most of the Chinese novels as "The Two Fair Cousins," "The Three Dedicated Rooms," and "The Dream of the Red Chamber." As it is generally admitted that the romantic literature of China contains descriptions of the character and life of the people, it is clearly shown in spite of the theories of the Chinese women being down-trodden and oppressed, they have been able to hold their own under the most adverse and difficult circumstances. We have seen too, that in Chinese poetry and fiction that notwithstanding she has been hemmed in by restrictions of all kinds, hampered in her movements by her "Golden-Lilies" and secluded by the Rules of Propriety, as with women of other lands, love has been the history of her life.

While it is true that the manner of courting and love-making in China differs from that in the West, romantic love is not as uncommon as some would have us believe. At any rate in the Classic of Poetry and the Chinese novels referred to above, we have seen that in the early stages of Chinese civilisation the women were of the opinion that they had:—

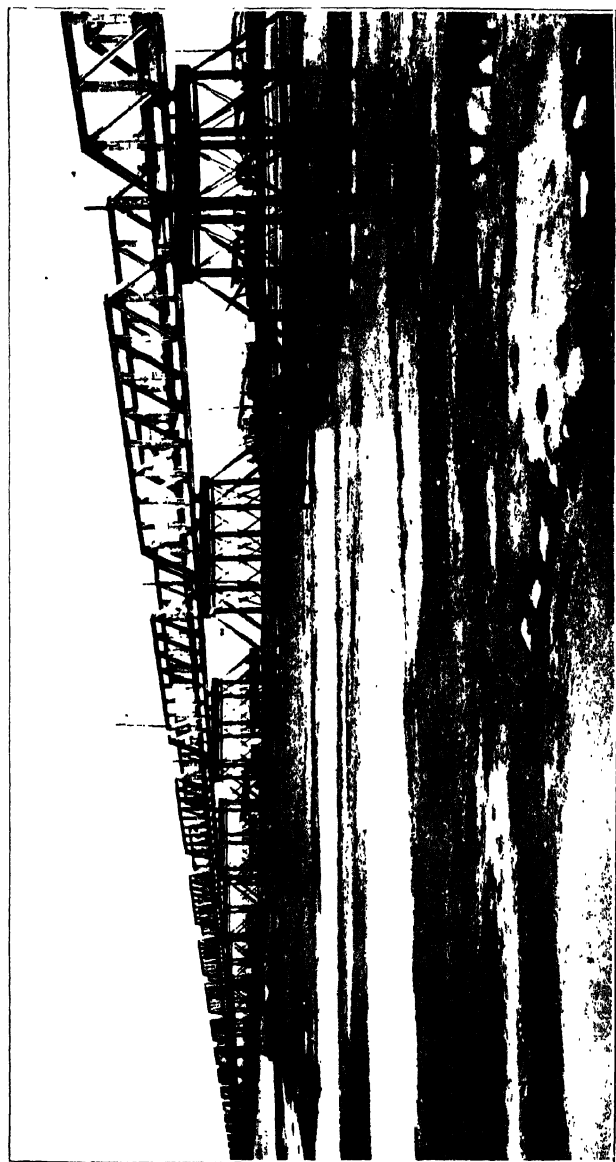
"Better be courted and jilted,  
Than never be courted at all."

The question as to whether Chinese marriages are happy ones is too large a one to discuss in this article though there is a consensus of opinion among those who know the Chinese best, that on the whole marriage under the system of leaving the choice of either a husband or wife to the parents and go-betweens has been successful. It has been said by a Chinese lady that marriage in the West often means the removal of sentimental masks of mutual consideration, while

in the East it is the beginning of love. A good deal of sentimental nonsense has been written about the unhappiness of married life in China such as that of Abbé Huc who wrote :— “Alas ! a young married woman is but a victim adorned for sacrifice. She is quitting a home, where, however neglected she was in the society of the relatives to whom she had been accustomed in her infancy. She is now thrown young, feeble, and inexperienced, among total strangers, to suffer privation and contempt, and be altogether at the mercy of her purchaser (?) In her new family, she is expected to obey everyone without exception.” As has been well said of the Occidental frequently expresses his opinion regarding the status of women in the Far East without having a full knowledge of the facts. This is certainly true of such a writer as Abbé Huc.

Quarrels and misunderstandings do occur in China between husband and wife, which in many cases is on account of the mother-in-law who is not always as considerate as she might be. But those who have made a study of this question are in agreement with me, that in the majority of cases the homes in China are on the whole happy, and the wife as a rule reigns supreme in the management of the household. While not quite on an equality with men, woman in China has always, at least in theory, been considered as the complement to man, each having their sphere of activity in the family, which is the social and political unit. In fact Tennyson might have been describing life in the “ Middle Kingdom ” when he wrote :—

“ When the man wants weight, the woman takes it up,  
And topples down the scales, but this is fixt,  
As are the roots of earth and base of all;  
Man for the field and woman for the hearth;  
Man for the sword and for the needle she;  
Man with the head and woman with the heart;  
Man to command and woman to obey;  
All else confusion.”



PEKING. HANKOW RAILWAY BRIDGE.  
Very difficult piece of work. Was to have been re-built in 1920.



The above agrees with the teachings of the Chinese Sages that men and women have their own allotted tasks :—" War, politics and public speaking are the spheres of man, that of woman is to keep house, to stay at home and receive her husband." That teaching, however, is now considered out-of-date as other times other manners. Since the Revolution in 1911, women in China have been emancipated, and are taking a prominent part in the discussion of all questions affecting the social and physical welfare of the rising generation. They have their own newspapers and magazines edited by women as well as all kinds of societies which have as their object the amelioration and removal of evils in the home and State. "The old order changeth giving place to new," and politics and public speaking are not above or beyond the comprehension and participation of Chinese women.





## CHAPTER ELEVEN.

### *Famine: Causes—Remedies.*<sup>1</sup>

**H**ISTORICAL.—Notwithstanding the fact that China is one of the most fertile countries in the world, and her people extremely frugal and industrious, famine through either floods or droughts recurs with remarkable regularity. Every few years in some part of the Republic the population is decimated by such calamities. It has been estimated that the famines which occurred in 1810, 1811, 1846, and 1849 resulted in the death of forty-five millions. The victims who died from starvation owing to the famine of 1878 numbered between nine and thirteen millions. In 1892 and 1894 there was a famine through drought in the north-eastern provinces and Mongolia which caused many deaths. In 1900, the year of the Boxer Rebellion, three-tenths of the population of Shensi died from starvation. There was a famine in the early part of 1911 in Anhui, Kiangsu, and Hupeh, when it was stated that 600,000 families were actually starving, and of whom death claimed many victims. The province of Chihli was visited in 1917 by one of the worst inundations caused by exceptional rainfalls that had been known for centuries. Crops were either wholly or partially destroyed over an area of 12,000 square miles, and it was reported that about a million chien (rooms) of houses collapsed. It was estimated that the direct material loss of property was \$100,000,000 and some 2,000,000 people lost everything they possessed. The actual number who either died from starvation or were drowned will never be known.

The famine now raging in the five northern provinces of China is greater and much more serious than any of the previous ones. The provinces

affected are: *Chihli*, area 115,000 square miles, population 30,172,092; *Honan*, area 68,000 square miles, population 30,831,909; *Shantung*, area 56,000 square miles, population 30,853,245; *Shansi*, area 82,000 square miles, population 11,080,827; and *Shensi*, area 75,000 square miles, population 9,465,558. It is very difficult to obtain accurate figures; but it has been estimated by those on the spot that some 40,000 square miles of the above five provinces have been effected by the prolonged drought, and that the sufferers number 40,000,000. It is feared that about half of that number are on the verge of starvation. The telegraphic message from the Peking correspondent of "The Times" on December 12, 1920, will give some faint idea of the severity of the disaster and the number in extreme need at that time:

"The population actually now totally destitute in Chihli is 8,000,000; in Shantung, 2,500,000; in Honan, 3,500,000; in Shensi, 1,000,000; in Shansi, 500,000—a total of 15,500,000. The total funds available are \$2,865,000 (£716,250), which amount is barely sufficient to save 500,000 until the spring harvest. The remaining 15,000,000 are inevitably condemned to death unless further aid is provided."

It is not easy for the human mind to grasp or the imagination to realize what it means when we speak of 15,000,000 people being on the verge of starvation. And the tragedy of the situation is that the part of China where there is such intense suffering has been called "The Garden of China," owing to its fertility and productiveness. During the late war, when there was a shortage of food in this country, a large amount of wheat flour imported from China was the produce of the districts that have been so barren for the past year. It was also from Chihli and Shantung that over 100,000 volunteers came, who, as the Chinese Labour Corps, released 150,000 of our men for active service during the late war. Over 1,000 of these Chinese coolies paid the supreme sacrifice.

## CAUSES OF THE FAMINE.

The soil of the regions which have been affected is what is known as loess, a geological formation probably tertiary in its origin. Unlike the land south of the Yellow River, where rice is mostly cultivated, the soil is so productive owing to it being charged with decaying vegetable matter that in ordinary years the farmer reaps a harvest of two and sometimes three crops of wheat, millet, and other grains a year. This, however, is when the rain supply in summer and the snow in winter furnish the moisture the ground requires. During last summer and autumn no rain fell, the result being that in certain areas no crops were gathered during 1920, and in some parts there had been a total failure since the spring of 1919. In other parts the crops yielded from 15 per cent. to 20 per cent., while in others there was only reaped one-tenth of a crop. The reports state that the fields were so nude of vegetation that even the small birds and crows had deserted the famine-stricken districts. A journalist who had visited the regions, writing in "Asia" for March, says :

" I needed no farmer's eye to read the meaning of the fields. They were burnt sere and brown, with bent, shrivelled stalks that should have been millet, wheat, corn and beans. These dry stalks represented what should have been food to last a country-side until spring, but would not make even fuel. In trees near the villages were small, dark blotches — women and children stripping the branches of trees for a day's meal. In the fields were women and children painfully digging roots and weeds."

CONDITIONS.—The conditions of the victims of this awful famine are more easily imagined than described. The reports which have reached me during the last three months have been most harrowing and tragic. Let me give one or two extracts :

" The present conditions are that people are living on food more or less mixed with chaff, husks,

etc., according to their means. Ordinary people will use four-tenths of chaff, etc. Others are compelled to add so much and can afford so little flour that they can with difficulty make the stuff stick together for baking or steaming. It is keeping warm, so that there is still a lot to be got off the ground, which they boil up with leaves of trees and make soup of. But when the frost really comes to stay all this will be at an end, and as supplies and money become used up there will be nothing but starvation before hundreds of thousands if not millions."

Another worker writing from Anping in Chihli, on December 12, 1920, said:

"The people in this area are those who have been subject to floods for several years in succession on account of the ravages of the Pu-tao ho. This year they had a different experience in the form of drought. . . . For several years they have been on the verge of starvation. They have had to do without buying clothes, for they could not get even enough to eat. Many of them are literally in rags. Such garments as they wear are of the thinnest description, and only a few can boast of wadded winter clothes. In some of the homes there is no straw on the cold brick bed. A few bits of broken matting is all they have to sleep on, and for covering no wadded quilt, but you may find a roll of straw strung together to make some substitute for blankets. . . . A number are already frostbitten and are not able to leave their huts. Even now the death-rate from cold and starvation is very heavy."

From other reports we learnt that at least half the people in the famine districts were without either food, clothes, or shelter. They were eating sand burr, elm bark, acacia leaves, and weeds, which were all made into a kind of gruel. The cooking of the food—if it might be called such—was done over fires of dried weeds and sorghum stocks from the roofs of their huts, which was all that was left them. Their sufferings were so acute that mothers were not only selling their children so as to reduce

the number of mouths to be fed, but not a few, when fleeing from famine-stricken areas, were throwing their babies into the rivers. The selling of children, which is common at such times, has increased considerably during this famine. While in the past it has been girls principally who were disposed of, boys were rarely sold. But recently, in order to save boys from dying of hunger, they have been given away and sold. This does not mean that the Chinese are more callous and indifferent to the welfare of their children than other nations; but it is owing to the desperate position in which they find themselves, and with the hope that their offspring will escape death from starvation by being taken where food is more plentiful. There is a consensus of opinion among those who know the Chinese best that they are as fond of their children as other peoples. Grinding poverty and the scarcity of food is the reason why children are sold in China.

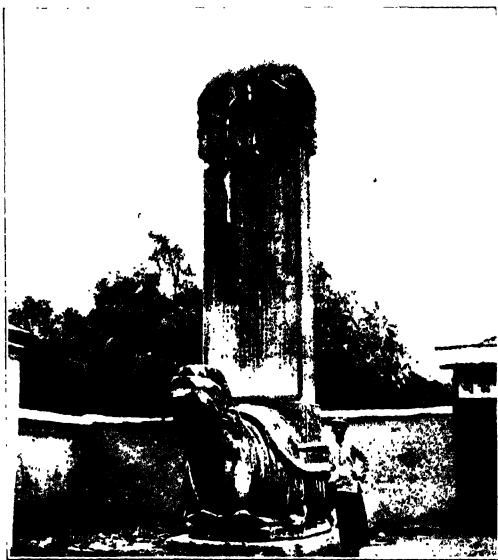
RELIEF MEASURES.—This famine has created world-wide interest and aroused the public spirit of the Chinese in a way never before known. The Chinese Government appropriated \$1,000,000 and instituted a 20 per cent. reduction in official salaries for famine relief. The President of the Republic gave \$100,000 for the same purpose, and the Governor of Shansi contributed a year's salary, amounting to \$36,000, and suggested that each official in the province should give one-tenth of his salary for relief. Students in many of the colleges refrained from eating meat for three months, so that they might have more to send for the mitigation of suffering in the famine areas. International Committees were formed in Peking, Tientsin, Hankow, Nanking, Shanghai, Hangchow, Tsinan, and many other cities and Treaty ports, for the raising and administration of funds. The Chinese Government appointed special Famine Commissioners to co-operate with and assist these International Committees. Free railway transport for grain and other supplies as well as free passes for those engaged in famine relief were granted by the Government.

After conferences and careful investigations, arrangements were made for each Committee to undertake famine relief in a certain area, so as to avoid overlapping. Chinese and foreign ladies' Committees were formed in many of the large centres like Peking and Shanghai, with a view of raising funds, and have been very successful.

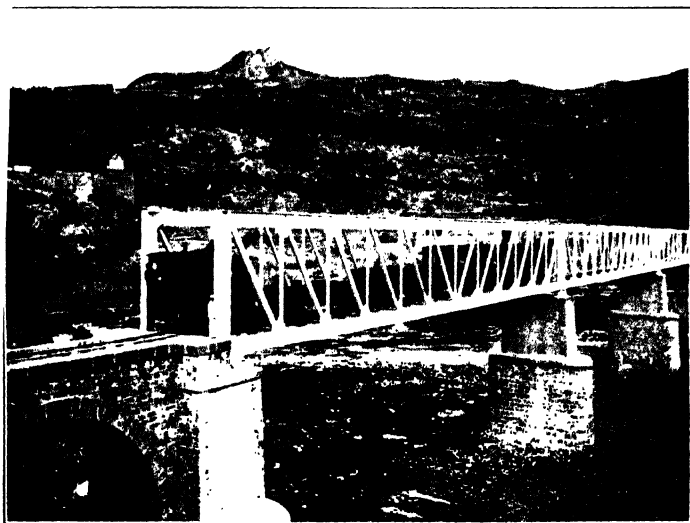
The American Red Cross Society contributed \$500,000 gold; the Hong Kong and Singapore Governments \$100,000 and \$125,000 respectively; the Chinese Chamber of Commerce at Penang 10,000 taels. Large sums have been sent from America, Australia, Canada, India, Japan, as well as from this country. There was collected from the Chinese community here over £1,015, and our committee has remitted up to date £21,513 19s. 9d. Many of the missionary societies and the Salvation Army have forwarded large amounts themselves to their own workers for distribution.

The Chinese Government obtained the sanction of the Treaty Powers to increase the customs tariff on imports and exports from 5 per cent. to 5½ per cent. *ad valorem* for one year. A surtax was also imposed on railway, postal, and telegraphic rates for famine relief. In anticipation of the receipts from these sources the Chinese Government obtained a loan of \$4,000,000 from British, French, American, and Japanese banks, to be devoted to famine relief work. On January 31, 1921, contributions from all sources amounted to \$6,000,000, making, with the \$4,000,000 borrowed, \$10,000,000. This sum at that date had been mostly spent on the purchase of grain, and the climax of the famine would not come until the end of February. The one cheering item of news we have had from China is that the harvest prospects for May and June are very promising.

**EMPLOYMENT.**—In the early days of the famine Chinese and foreign engineers presented a Memorial to the President of the Chinese Republic suggesting the employment of the men who were physically fit in carrying on work for the making of new roads,



TABLET ON THE BACK OF A TORTOISE.



CHENTAI RAILWAY BRIDGE, SHANSI.

Short line of railway of 151 miles. Opened in 1907. Cost 22,423,846.25 dols.





deepening canals and rivers, and for improving the means of transport. These schemes were approved, so that a large number of able-bodied men have been employed on works of public utility. It was estimated that to employ 500,000 men at 20 cents a day for 200 days, in the province of Chihli alone, would cost for material and labour \$12,000,000. That would mean relieving some 2,000,000 people, as it was assumed that each man would support at least three dependants. While I am afraid there is no prospect at the present time of such a large amount being available for carrying on such works, something is being done which in the near future will be an immense advantage to the Chinese people, as the loss to the nation for want of good roads is enormous.

REFORMS NECESSARY.—The limited space at my disposal will only enable me to indicate in the briefest possible manner one or two reforms, with a view of lessening, if not preventing, such loss of life as is the result of this famine.

1. Afforestation.—It is generally recognized that one of the causes of these periodic famines is the neglect by the Chinese Government of afforestation. What has been done by the British in Hong Kong, the Japanese in South Manchuria, and the Germans in Tsingtau, are examples of what might be done in other parts of China. In Tsingtau afforestation produced a remarkable change in a few years by the planting of Chinese and Japanese oak-trees. In 1901 acacia-trees were planted in large numbers, which had the effect of binding the soil and the surface earth of the hill-slopes. Conifers, Chinese and Japanese cypress, and pines, were also planted. It was found there that as a result of afforestation there was less damage done by the heavy rains, as whereas formerly the water ran off in about twelve hours, the land retained the moisture for five days. Besides improving the sanitary conditions of Tsingtau and neighbourhood, it gave well-kept, shady, and woodland roads, which in summer formed a delightful shade from the sun.

The multiplication and Government support of such institutions as the College of Agriculture and Forestry connected with the University of Nanking is urgently needed. It has already justified its existence, and received some official support from the Civil and Military Governors of Kiangsu and a promise of \$2,000 a year for five years from the enlightened and progressive Governor of Shansi, Yen Shi-shan; but that is inadequate. Here are a few of the things undertaken by that College: The planting of mulberry-trees; improving the growth of cotton; seed selection for the improvement of corn, rice, and wheat; fruit-farming; production of silkworm eggs according to the Pasteur method, and sericultural investigations principally along the lines of breeding and selection for improved quality. Agricultural education is being introduced and carried on in many Christian and Government colleges, which if efficiently managed, as that of Nanking is, will in a few years effect a tremendous transformation in China. They should, however, be liberally supported by the Government, and grants of land in all the provinces should be made for the establishment of such farms as the Nanking College of Agriculture and Forestry cultivate for the training of the students. The co-operation of the Government and the public is necessary if these institutions are to be the means of preventing such famines as the present one, which is quite possible.

The planting of trees in the northern provinces of China would not only improve the rainfall, but in time the forests would become a source of revenue to the State and the means of productive income for the people. Rigid and strict laws should be enacted for the severe punishment of those who would be caught uprooting saplings which have been planted. When it is remembered that in Japan 500,000,000 trees are planted annually to make up for depletion, and that laws are promulgated with the object of preventing the destruction of such trees, there is no reason why the Chinese Government should not adopt a similar policy.

2. Restriction of Early Marriages.—While it is true that girls in China, especially at the large centres, do not marry as early as they do in India, not a few are married between the ages of fifteen and eighteen. Rules were laid down by the Board of Education in Peking that students in colleges should not marry until they were twenty in the case of girls and twenty-two in the case of male students, which is all for the good. It has been estimated that at twenty all girls in China—excepting certain classes—are wives, and that five-sixths of the young men are husbands. That being so, it will be seen how it comes about that, in spite of the tremendous loss of life through civil wars, floods, and droughts, the population is ever increasing. According to the census taken by the Chinese Postal Administration in 1919, the population is estimated at 427,670,214. This number did not include either Mongolia or Tibet, the population of those two countries being about 3,000,000, so that the population of China and her dependencies is, roughly speaking, over 430,000,000. And this notwithstanding the great infant mortality, which is said to be between 15,000,000 and 16,000,000 a year. As has been truly said by Mr. J. O. P. Bland, the condition of things which exist in the north of China to-day “must inevitably continue to occur, so long as the religious instincts and social traditions of the people continue to inculcate early marriages and an abnormally high birth-rate.” The over-population in a country where there is insufficient food not only means death by starvation to millions, but for those who survive it is a keen struggle for a bare existence, drudgery, and privation. By education, economic and social reform, and scientific development of the country’s resources, much may be accomplished for the improvement of the material condition of the people; but until it is fully realized by the Government and the Chinese public that the high birth-rate is one of the main causes for the chronic poverty, especially in the northern provinces, the remedies suggested will only be partial.

Allied to this question is polygamy and concubinage in China, which are prolific causes for over-population. Without entering into the moral issues, as the system can hardly be "immoral" with the examples in the Old Testament, on economic and social grounds there is little to recommend it. From the days of Yao, who introduced the system, when he gave his daughters as wives to his successor, the biographies of the concubines in the palace, with notable exceptions, contain very little but intrigue and murders. And while it is true that even an Emperor was supposed to have only one wife, who was the Empress, some of them had from 2,000 to 3,000 concubines, and at times they exceeded 10,000. When we are told that one of the most enlightened Emperors, Kang Hsi, had thirty-five sons, and that he took pride in his procreative capacity, we are not surprised to learn that "his sons, like the sons of Eli, dealt evilly with the people, and brought their father's grey hairs in sorrow to the grave."

And the results of polygamy and concubinage in the experience of the Emperor Kang Hsi has been that of his predecessors and successors throughout Chinese history. It has often been admitted by intelligent and progressive Chinese that the system has been, and still is, a prolific source of domestic strife and social evils. Under the Manchu dynasty it had a good deal to do with the practice of extortion on the part of officials, as in order to keep up large establishments they had to resort to "squeezing" the people. One can only hope that under a Republic there will be an effort on the part of the leaders of the people to abolish, in spite of its antiquity, "the fundamental errors of a social system which makes famine absolutely inevitable—viz., polygamy, the marriage of minors, and an excessive birth-rate."

There are many other reforms which must be carried out before the evils of poverty in China are done away with; but when one remembers the remarkable progress that has been made commercially, industrially, and socially during the past half-

century, there is great hope that even such difficult problems as those referred to will in time be solved to the benefit of the people. The philosophic patience with which the Chinese in the northern provinces are bearing their sufferings through this terrible famine is winning the admiration of all who know them. The Peking correspondent of "The Times," telegraphing on December 17 last, said :

"The resignation and dignity of the people in face of this calamity cannot but excite the greatest respect and increase the ardour of all famine-workers."

(1) Written in 1921.



## CHAPTER TWELVE.

# *Commerce—Chinese-Japanese Competition & Industry After The Great War.*

**I**N the recent discussions which have taken place as to the re-organization of commercial and industrial life after the war little or no attention has been paid to the millions of Asiatics who are watching this with keen interest. That "the industrial war which is expected to follow this war is likely to be much bigger and a more arduous struggle than is yet foreseen" is almost certain. And in this struggle for supremacy the natives of China, India and Japan will play a more prominent part than they have done in the past. India being part of the British Empire may be left out of the question of being one of the competitors, and in this short article I propose dealing only with Japan and China with which I am more familiar.

The question here arises as to whether, judging from the progress made during the past half-century by both Japan and China in commercial and industrial matters, they are likely to become formidable competitors and rivals for supremacy in the trade of Europe and America. In order to answer this question it will be necessary to give in the briefest possible manner some account of the development and progress by both nations for the past fifty years, show some of the advantages they possess which will enable them to compete successfully with Occidentals, and forecast from what has happened in the past what will probably be the future of both countries commercially industrially and politically.

First, then, let us glance briefly at some of the achievements of the Japanese since 1868 when their

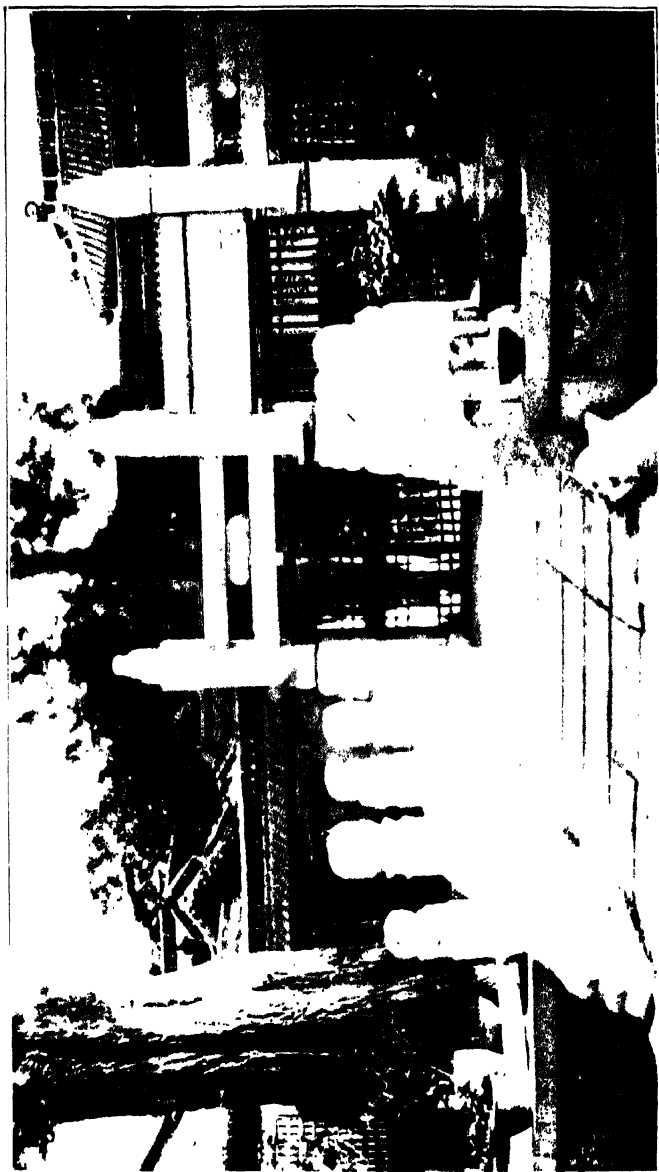


country adopted Western ideas after some 250 years of isolation and seclusion. Among the first measures of domestic reform after re-opening their country to foreigners and Western civilization was the improvement of their means of communication. The construction of railways began in 1869 and the line between Yokohama and Tokio, the Capital, a distance of 18 miles, was opened in 1872. On my first visit to Japan in 1876 there were two short lines of railway, the one referred to above and the other between Kobe and Kioto, the ancient Capital. In 1906 the total mileage of railway was 4,839 with capital invested of £48,110,072. In 1907 most of the railways were nationalised so that the Government lines amounted then to 4,453 miles in addition to those privately owned. In March of this year, 1916, the Government totalled 5,758 while those privately owned brought the total up to 7,300 miles which is not a bad record for railway building when we remember the difficulties in a country like Japan.

In addition to the steam railways electric trains run through the industrial districts linking up the great commercial centres with the political and manufacturing cities of the Empire. Electric tramways are now extensively used running in and between most of the important cities paying in nearly every case good dividends to the shareholders.

Following railways came telegraphs which were also introduced in 1869, the first line being between Yokohama and Tokio. Now there are over 24,000 miles of telegraph lines with a system of wireless which extends to Honolulu. A Post Office according to Western ideas was inaugurated in 1871, Post Office Savings Banks established 1875, and Japan entered the Universal Postal Union in 1877. In 1890 telephones were set up by the Government and are now in use all over the country.

The Japanese purchased in 1876 a number of steamers from The Pacific Mail Company to run between Shanghai and Yokohama and for a short time competed with the P. & O. S.S. Co., which were running steamers on that route. The keen



GATEWAY OF CONFUCIAN TEMPLE.  
Temples to Confucius erected in 1560 out of 1,700 walled cities of China.



competition then in vogue and the cutting down of passenger rates enabled one (as the writer did in 1876) to travel first class from Shanghai to Yokohama for £2, whereas now it costs £8. Japan has to-day a mercantile marine of steam and sailing vessels representing over 2,400,000 tons, of which at least 40 per cent have been built in Japan. There are at present being constructed some 200,000 tons of shipping which it is expected will be ready this year, while that amount of tonnage will be considerably increased during next year, the shipyards in Japan having more work than they can do while new yards are being started. Three of their largest shipping lines are subsidised by the Government, and all of these are increasing their capital with a view of further development.

In connection with the means of communication that ubiquitous and useful vehicle known as the Jinriksha (or, as it has been wittily called, a "Pullman-car") ought not to be omitted. There is some doubt as to who the inventor was, some claiming that he was a Japanese while others that he was an American. But whoever he was he has proved a benefactor not only to the Japanese and the foreigners either living in or visiting Japan, but to millions of others. The Jinriksha is now extensively used in Ceylon, the Straits Settlements, and many of the cities and Treaty Ports of China. A man owning one of these vehicles can earn as much as £3 a month in the large cities of Japan such as Tokio or Kioto.

The wars with China and Russia in which the Japanese engaged were not entered on solely for the purpose of obtaining military glory and prestige; but were means to attaining equality with the Western Powers in the commercial, industrial and political world. The educated Japanese are not over-pleased at the praises lavished on them for their military and naval prowess alone. "On what grounds," asks Baron Shibusawa in "Japan by the Japanese," "did I meet with so warm a reception at the hands of prominent men of the world? The

President of the United States praised Japan because of her military prowess and fine arts. Are not Germany, France and England praising Japan up to the skies on the same grounds? If the warm reception I received abroad is based on the feeling that I came from a country known for its military exploits, I must confess that the reception is a death-blow to our hopes."

What these hopes were has been obvious to all careful students of the remarkable development of the Japanese nation, commercially, industrially and politically during the past half-century. On my first visit to Japan in 1876 I was privileged to meet some of the advanced men, among whom was the lamented Viscount Mori who, when Minister of Education in 1889, was cruelly assassinated by a Shinto fanatic. From these men I learnt what some of their aims and ambitions were, most of which have been more than realised and much sooner than they expected then. These were that Japan should become not only self-productive and self-sustaining, but should also advance intellectually and commercially along those lines which would place their country on an equality with the Great Powers of the West, and be most conducive in promoting the prosperity and welfare of the people.

It is admitted on all sides that their success commercially has been astonishing since 1868 at which time they neither imported nor exported anything. At the time of the Revolution which resulted in such drastic changes in the life and habits of the people, commerce was looked upon with haughty disdain, the career of the politician and the soldier being held in great esteem. The nation up to that time was divided into four classes: (1) Administrative, Military and Literary; (2) Agriculture; (3) Craftsmen; and (4) Traders. The last-named were despised and were accounted the lowest class of citizens. Since then, however, members of the aristocracy, and highly educated have joined the ranks of those engaged in commerce, finance and

trade, engaging in banking, insurance, ship-owning, shipbuilding, the management of railways, and mining. Many of the old families have had their sons educated and specially trained so that they might be qualified to undertake the supervision of manufactures and wholesale import and export business.

In industry they have made gigantic strides, for in 1876 Osaka had hardly a single factory; but on my last visit in 1911 there were over 5,000 mills and workshops of all kinds there, it being called the Manchester of the Far East. One of the striking features of their industrial development is their ability, adaptability, and power of imitation, in which they somewhat resemble the Germans. They have in recent years imported machinery from America and Europe using it as patterns to be either copied or improved upon by their own workmen. Out of 25 cotton-mills in Osaka, the machinery for one had been imported from America, the others having been made from the pattern of the imported one. There were also a few years ago 30 flour-mills ready for shipment to the wheat regions of Manchuria. One of these mills had come from America, while the other 29 had been constructed in Osaka at a cost of one-fifth of the amount paid for the imported one.

The remarkable progress made by the Japanese shows how keen will be the competition in commerce and industry after the war, and even now (1916) before the war is over they are making serious efforts to capture the trade formerly done in Russia by the Germans, and the recent Treaty concluded between Japan and Russia will be of an immense advantage in this direction. It is no wonder that the Germans have been alarmed at the tremendous advance made by the Japanese in all departments of trade, or that the Kaiser should have tried to raise the bogey of the "Yellow Peril" as he did by the famous picture drawn from a design of his which was intended to frighten Europe in 1895 after the defeat of China by Japan. Those who have either lived

or travelled in the Far East have heard constant criticisms and denunciations of the Japanese by Germans. In 1908 the Earl of Ronaldshay wrote : " I found German merchants in China highly indignant at the arrival of a new and successful competitor at their own particular game — the production of that heterogenous collection of goods euphemistically known as ' fancy articles,' cheap and nasty, and usually inferior copies of superior goods : clocks, lamps, ornaments, glassware, crockery, enamel toilet accessories and a hundred more."

As manufacturers they have many advantages owing to the cheapness of labour, the large number of women and girls employed who form 60 per cent of the operatives in the mills while in Europe they form only 30 per cent to 40 per cent according to local conditions, and until quite recently they had no Factory Acts in Japan such as we have in England. Then nearly every branch of industry is subsidised and supported by the State which takes a paternal interest in all commercial enterprises, they being important factors in the plan for attaining to the position of equality with Western nations everything contributing to that object. Industry, commerce and even the making of Treaties such as that with China last year (1915) are all means for the fulfilment of the national purpose which the Statesmen of Japan keep ever in view. It is said the object of the Treaty with China in 1915 was threefold : first to strengthen her own economic position by obtaining outlet for her capital, shielded by a monopoly, and by obtaining new markets within easy reach of her shores; secondly, to gain political power in China through the power of the purse; and thirdly, thereby to increase her prestige among the nations of the world.

It is not, therefore, surprising that with the advantages Japan possesses such as cheap labour, plenty of coal, an abundant water supply, subsidised railways and shipping, the merchants of that country are in a favourable position for carrying

on the fierce struggle for the supremacy of not only the Far Eastern trade but that also of America and Europe. The foreign trade of Japan owing to the conditions mentioned above increased from £10,000,000 in 1887 to £95,000,000 in 1897, and last year (1915) the balance of exports over imports amounted to £17,500,000 which was no doubt owing to the war in Europe. During recent years there have been many additions to their fleet of cargo-steamers, a number of which are not subsidised by the Government; but in spite of that some of these shipping companies have been earning as much as 630 per cent. The three largest shipping lines which are subsidised by the Government have been and are making elaborate preparations to extend the services, and have built several cargo-boats of 7,500 tons gross which have been placed on the round-the-world route via Panama.

Shipbuilding and ship-owning have become the most important and best paying enterprises in Japan, and owing to the difficulty of having new vessels built in England on account of the war, the demand for increased tonnage has to be met by their building all the steamers they require themselves. And when one remembers that they can be built in Japan for a pound sterling a ton less than in England, even if the steel plates were imported, there is not much likelihood of many more steamers being ordered from abroad.

What the Japanese have already achieved, plus the advantages which they possess, gives some slight indication of what it is possible for them to accomplish in the future. There is not the least doubt but that Japan will one day become a great commercial nation in the Pacific, and there will be a tremendous increase in her trade with Canada and the United States. That she will have the monopoly of the Chinese trade is almost certain, her commercial and political influence being greater there every year, thus fulfilling the national aims and ambitions to become one of the great powers of the world.



Judging from the strides Japan has made during the past half-century in all the elements of what is termed the higher forms of Western civilization, her continued development and progress commercially, industrially and politically will be in the interests of peace and the welfare of humanity.

If Japan is likely to play such an important part in the struggle for commercial supremacy after the present war is over, what shall be said of China. As one keen and observant traveller has said: "There are in China potentialities before which the possibilities of Japan pale into insignificance." While the progress of China in commerce and industry on Western lines may not have been quite so apparent and rapid as that of Japan, it has been much greater than is generally known or supposed. The immense territory of China and her dependencies which measure some 4,300,000 square miles; the vast population estimated at over 400,000,000; the number of different races which make up the Chinese nation; the various dialects spoken by the peoples on the coast; the difficulties of communication between the Capital and the provinces; the innate conservatism and prejudice of the Literati, and the system of extortion and rapacity of the majority of the Mandarins under the old regime, have retarded commercial and industrial expansion. Yet notwithstanding these and other drawbacks which I have no space to enumerate here, China has made great advances in all branches of trade whether domestic or foreign during the past fifty years.

Let us then as in the case of Japan relate some of the improvements the Chinese have made in their means of communication; note the development in a few of their industrial enterprises, and conclude by giving some idea of the probable future of China commercially, industrially and politically. Having had the pleasure of travelling on the first line of railway in 1876 between Shanghai and Woosung, a distance of twelve miles, which was afterwards purchased by the Chinese Government, torn up and

sent to Formosa in 1877, I am in a position to appreciate the progress made in railway building in China.

It was not until 1887 that an Imperial Decree was issued sanctioning the building of the Kaiping Tramway to be drawn by horses which proved the precursor of the Northern Railways of China, 250 miles of which were completed in 1894. Then followed the Peking-Hankow, Peking-Kalgan, Shanghai - Nanking, Tientsin - Pukow, Kirin - Changchun and other lines so that now there are over 5,000 miles of railway in working order while some 7,000 miles more are either under construction or projected. It is estimated that within the next 25 years from 10,000 to 15,000 miles of railway will be built in China in order to develop the country.

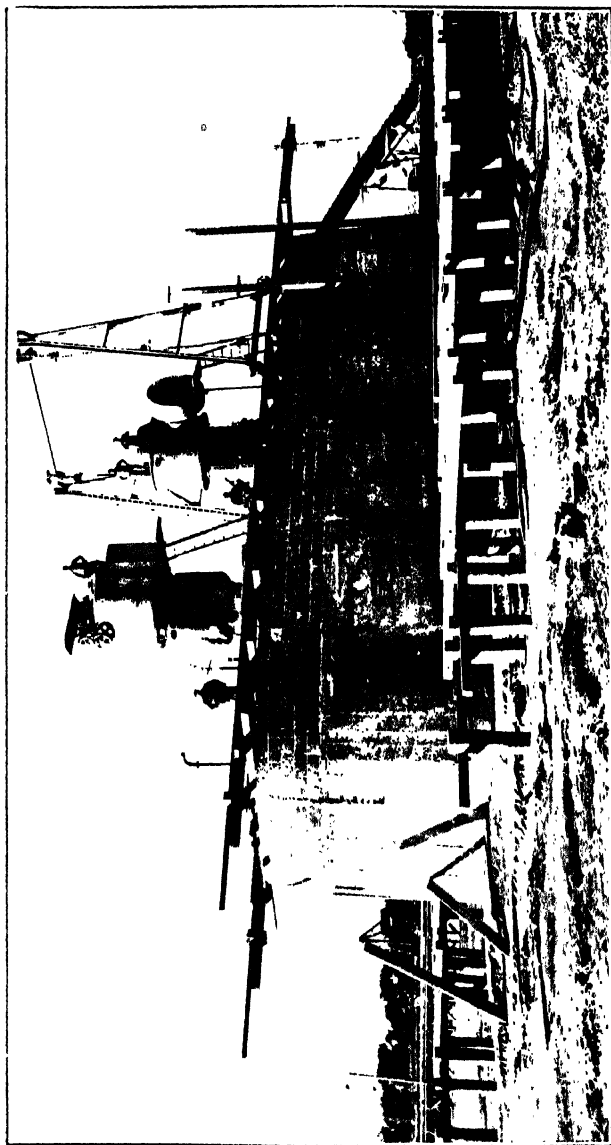
As railways were introduced by foreigners so were telegraphs, the first line being in connection with the Shanghai - Woosung railway which was taken over by the Chinese Government. In 1879 the Throne sanctioned the erection of the telegraph line between Taku and Tientsin, and in 1880 a land line between Shanghai and Tientsin, a distance of 1,025 miles was commenced which was completed at the end of 1881. In 1908 the Telegraphic Administration was taken over by the Government since when there has been a rapid development all over the country. There are now over 40,000 miles of land lines, direct telegraphic communication with America and Europe, and many wireless stations installed in different parts of the Empire all worked by the Chinese themselves.

Then as to the other means of communication, namely, the Post Office with which I was connected from the beginning until 1915 has grown by leaps and bounds. Although there was a Government Service of Couriers for the transmission of official documents which dates back over 3,000 years, and private Postal organizations conducted by the people as commercial enterprises, it was not until the 20th March, 1896, that an Imperial Decree was issued inaugurating the National Post Office, the

management of which was placed in the hands of Sir Robert Hart, Inspector-General of the Maritime Customs. It is not my intention to give anything like a detailed history of the Chinese Postal Service, nor to relate the difficulties, prejudices and opposition which had to be overcome in the organization of such an institution in China; but the figures and particulars given below will afford some slight indication of the remarkable progress made in such a short space of time.

In 1914 there were 8,323 offices and agencies, 1,323 rural Box-offices, and 8,145 Pillar and Letter-Boxes. These offices were connected by 136,000 miles of courier lines, 6,333 miles of railway lines, and 19,667 miles of steamer and boat lines, making a total of 162,000 miles of communications. During the year 1914 the Chinese Post Office handled 692,189,200 articles of which 57,265,000 were registered, and 5,236,533 Express Delivery letters. Domestic Money Orders issued value Mexican dollars 11,986,800 while the value of those cashed amounted to Mexican dollars 12,210,600. No less than 7,363,878 parcels were received for transmission and delivery, of which number 341,010 were insured for Mexican dollars 18,208,300.

The total Postal Staff in 1914 numbered 24,358 of whom only 130 are foreigners whose work is mostly administrative. The aim and object of the founder, Sir Robert Hart, who had the idea of introducing into China a National Post Office on Western lines as early as 1861, was to create, organise and develop a Postal Service which would eventually be administered and manned entirely by Chinese. Owing to the system of competitive examinations which was one of the best institutions of China, we had no difficulty in recruiting a superior class of men most of whom have become efficient in all branches of postal work. Not a few of these men have already qualified to be heads of departments, and others will, doubtless take a prominent part in



TIENTSEN-PUKOW RAILWAY.  
Laying foundations of bridge, crossing Yellow River, Wu Li Kou, near Tientsin.



directing what is destined to be one of the most important and successful departments of the State.

The Chinese have not invested their capital in foreign shipping to the same extent as the Japanese, and, therefore, there are few large steamship companies. The largest is that known as the China Merchants' Steamship Company, its head office being at Shanghai. This Company was formed in 1871 by H. E. Li Hung-chang when he was Viceroy of Chihli, and has always been more or less under Government control. In 1877 a number of steamers were purchased from Messrs. Russell & Co., an American firm, with wharves situated in the French Concession, Shanghai, and since then the fleet has been considerably enlarged. These steamers run on the coast and the Yangtze as well as to the Straits Settlements and India. The Chinese have large interests in the Kailan Mining & Engineering Co., which also owns a large fleet of steamers running principally between Shanghai, Tientsin, and Chinwangtao. Many small steamers are owned by Chinese both in China and the Straits Settlements; but up to the present there are no Trans-Oceanic companies although such have been often contemplated.

Along with steamers the native boats and junks—which probably exceed the number in all the rest of the world—continue to traverse the excellent and unsurpassed waterways of China, and will doubtless keep on doing so for many centuries yet. And this in spite of the difficulties and dangers of navigation on such rivers as the Yangtze, Hwangho and the Han, owing to the freshets and rapids. It has been estimated that in a thousand years more people have been drowned in the Hwangho or “China's Sorrow,” than have been killed in all the wars of the world, during the same period. The loss of life on both the Yangtze and Han rivers is also enormous, and there is no doubt that the advent of railways and steamers will reduce it considerably.

It would require a volume to deal with the commercial life of the Chinese. Their trade and foreign commerce can be traced to the time of Yao and Shun (B.C. 2,555), and the "Tribute of Yu" written (B.C. 2,200) is said to be the oldest book on commercial enterprise in the world. The Arabs were probably the first foreign traders to visit China travelling thence by sea in the 9th century though long before that Chinese silk seems to have reached the West by land transport over the mountains and deserts of Central Asia. As the Arabians report that Chinese junks sailed as far as Calcutta, the silk may have reached the West through India. We learn from the reports of the Arabians that the Chinese sent missions to neighbouring countries with the object of opening up mutual commercial intercourse, which shows that even at that time they appreciated and were keen on doing business with other nations. After the Arabs, the Portuguese, Spanish, Dutch, British, Russians, French and Americans visited China for the purpose of establishing commercial relations with the Chinese.

The history of foreign commercial intercourse with the Chinese with all its difficulties, jealousies, obstructions, misunderstandings and prejudices to say nothing of the official "Squeezes" is too well-known to need recapitulation here. But in order to show the progress made in the shipping of the different countries, a Comparative Table taken from "The Trade and Administration of the Chinese Empire" by Mr. H. B. Morse is given on the next page:—

	1864	1874	1884	1894	1903	1905
	Tons	Tons	Tons	Tons	Tons	Tons
British	2,862,214	4,738,793	12,152,949	20,496,347	28,122,987	35,095,658
American	2,609,390	1,184,360	2,140,741	129,127	559,686	1,293,416
French	93,099	137,253	93,963	348,291	1,178,200	1,699,121
German	580,570	530,377	939,765	1,983,605	7,310,427	8,187,871
Japanese	756	480	215,105	379,044	7,965,358	6,238,918
Norwegian	38,195	22,507	10,455	288,051	1,136,056	2,922,826
Other						
Foreign	396,673	197,784	460,197	458,290	1,106,466	2,910,385
Chinese	64,588	494,237	2,993,613	5,539,246	9,911,209	16,407,352
Total	6,635,485	9,305,801	18,806,788	29,622,001	57,290,389	72,755,547

Steamers and sailing vessels engaging in trade under the regulations of the Inspectorate General of Customs.



As an indication of the development of the foreign trade with China the imports which in 1867 were valued at £23,109,914 had increased to £67,065,119 in 1905, and reached the sum of £86,118,303 in 1913. The goods exported in 1867 were valued at £19,298,571, had increased in 1905 to £34,183,230, while the exports last year exceeded those of any previous year.

In order to bring the information regarding the value of the Foreign Trade of China up to date, the Subjoined Table taken from the The China Year Book, 1923, will show the progress made between 1910 and 1921 :—

Net Value of the Foreign Trade of China, 1910 to 1921.

Year.	Net Imports.	Exports.	Total.
	Hk: Tls.	Hk: Tls.	Hk: Tls.
1910	462,964,894	380,833,378	843,798,222
1911	471,503,943	377,338,166	848,842,109
1912	473,087,031	370,520,403	843,617,434
1913	570,162,557	403,305,546	973,468,103
1914	569,241,382	356,226,629	925,468,011
1915	454,475,719	418,861,164	873,336,883
1916	516,406,995	481,797,366	998,204,361
1917	549,517,774	462,931,630	1,012,450,404
1918	554,893,082	486,883,031	1,040,776,113
1919	646,997,681	630,809,411	1,227,807,092
1920	767,270,230	541,631,300	1,303,881,520
1921	906,122,439	601,255,537	1,507,377,976

Note.—The value of the Haiknang Tael in English money in 1920 was 6/9½ and in 1921 3/11½

What the Chinese have done and are doing to increase their export trade can only be briefly referred to. The demand for Chinese tea which a little over half a century ago was used exclusively in the United Kingdom, has considerably fallen off since Indian and Ceylon teas came into the market. In order to stop the further decline in the export

from China, steps are being taken to improve both the culture and packing of teas intended for the foreign markets, and with this object in view the export duty has been reduced. Measures are also being taken to stop dishonest practices in connection with the tea trade. The silk and silkworm industry of which the Chinese were the founders is also receiving attention with a view of improving the quality, and, thereby increasing the export as this forms one of the principal and most valuable branches of the export trade.

Everything possible is being done by the Government to assist, encourage and stimulate trade of all kinds. A Commission was appointed by the late President Yuan Shi-k'ai last October (1915) for obtaining information as to the resources and industries in the different provinces in order to find out where the assistance and encouragement is most required. A Bureau of Research has been opened by the Ministry of Agriculture and Commerce with the object of investigating the condition of the world's trade. Rules and Regulations have been drawn up for the guidance of Chambers of Commerce, Joint Stock Companies and Stock Exchanges. The latter have been established at most of the principal cities and Treaty ports, and it is expected that the result will be the freer circulation of capital which will give a fillip to trade.

Industrially the Chinese have been making great progress during recent years. Cotton mills have been built at many of the most important centres such as Shanghai, Tungchow, Soochow, Hangchow, Tientsin, Wuchang, etc., etc., etc. The output from these mills already reaches nearly 700,000 bales a year, and is affecting the export to China of certain cotton goods from Manchester as the sub-joined table will show :—

		1885-1894	1895-1904	1905-1914
Grey shirtings	... ..	54,138,064	45,811,032	33,887,974
Teacloths	... ..	15,348,300	7,653,822	5,387,447
Bleached goods	... ..	17,621,139	18,894,193	27,099,840
Drills and sheetings	... ..	9,364,394	8,364,500	2,925,526
Jeans	... ..	1,373,006	1,531,896	8,095,960
<b>Total</b>	<b>... ..</b>	<b>97,944,903</b>	<b>82,255,453</b>	<b>77,396,747</b>

Then the Chinese are carrying on successfully either by themselves or in conjunction and partnership with foreigners such industries as engineering, shipbuilding, docks, coal and iron mining, flour and oil mills, iron and steel rolling mills, cement works, silk filatures, printing works, furniture manufactories, distilleries, match and soap factories, and many other branches which half a century ago were entirely in the hands of foreigners.

As to the advantages the Chinese possess for competing for the commercial supremacy—they are too numerous to mention in a short article like this. First there is a consensus of opinion that they are traders *par excellence*, and have been so from remote ages. The Chinese merchants, as a rule are shrewd, hard-headed business men, to whom the accumulation of wealth is as the breath of life, having among them a high standard of commercial morality. The Chinese workman is industrious, thrifty and temperate, and can adapt himself to all circumstances. Owing to the vast population and the struggle for existence, labour is both cheap and plentiful. Although the cost of labour has risen in China, as in other countries, during the past twenty years, it is still low when compared with what is paid for the same kind in either Europe or America. Ordinary labourers receive from 12/- to 18/- a month, while the wages of skilled labourers and mechanics rarely exceed from £2 os. od., to £3 os. od., a month. In the Hanyang steel works which was started by the Viceroy Chang-Chih-tung, and where some 5,000 men are employed, ordinary labourers receive 12/- a month. Women reelers in the silk filatures in Shanghai, earn less than 1/- a day for eleven hours work. Generally speaking labourers in the interior are paid from 6d. to 9d. a day for which they work from ten to twelve hours.

Many farm labourers, however, only receive 25/- to 30/- a year and their board and lodging, the food for each man costing on an average about 25/- a year. Agricultural labourers in China are what might be called the handy men for when the crops

are in and they have spare time they become chair-bearers, boatmen, fishermen, jinriksha pullers, wheel-barrow pushers, cargo-coolies and stevedores. As a rule they are of great physical power and endurance often accomplishing what would be considered the work of half a dozen European labourers. As one who made a special study of the Chinese labourer, both in China and South Africa said:—"He will suffer hardships from his cradle to his grave that would kill a European in five minutes. His stock of conversation is not large; he can only talk about his coppers or his food, but he is far from being unintelligent, and when initiated into the mysteries of machinery or mining work—even of a technical nature—he will pick it up with a quickness which is little short of marvellous. It is marvellous when you remember that this man is an agriculturalist by birth, by habit and profession."

Then, secondly, another of the advantages is the vast resources of China which at present are nearly all lying dormant, and hardly touched. Of the 27 different kinds of minerals found in various parts of China, coal and iron probably rank first in importance as they do in other countries. In the Southern part of Shansi there is enough coal to supply China for a thousand years while in another province (Hupeh) stands a mountain of iron ore three miles long and four hundred feet high, capable of supplying 700 tons a day for a thousand years.

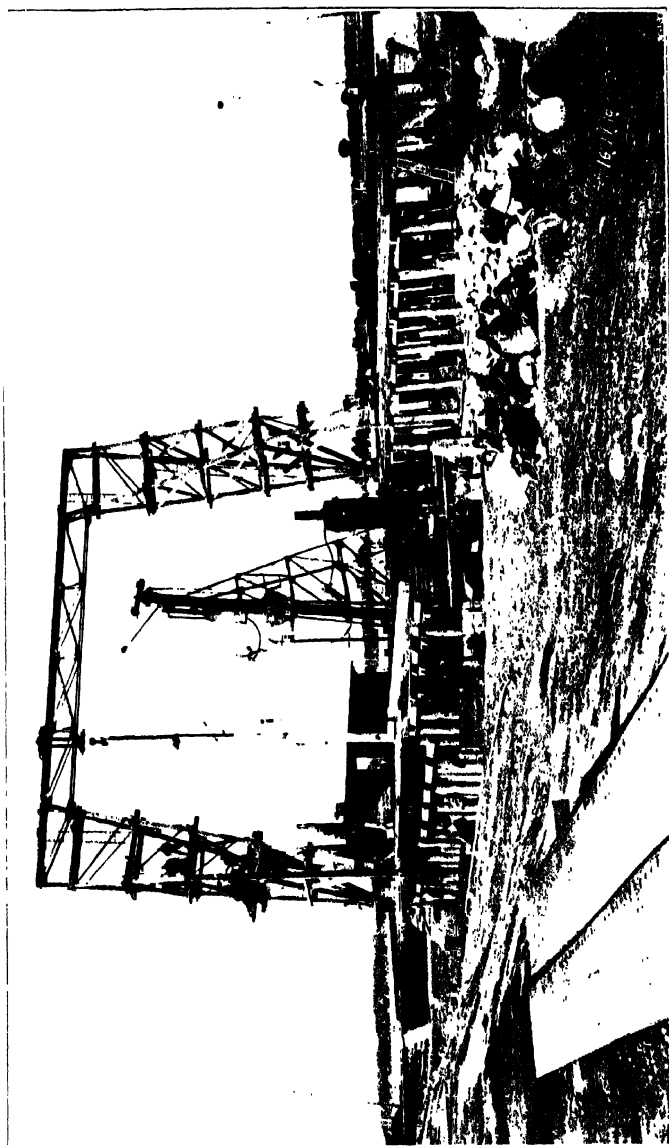
It is true that some attempts are being made to develop and utilise the mineral wealth of China as the figures given below will show. In 1914 the output of coal was 6,315,735 tons; iron ore, 468,538 tons; tin, 689,789 tons; antimony, 28,316 tons; lead, 13,527 tons; copper, 10,963 tons; and gold 71,582 ozs. The aggregate annual output of petroleum, sulphur, quicksilver, lime, orpiment, asbestos, etc., etc., etc., is about 317,022 tons. Even now China is producing more minerals than she requires, and, therefore, when the country is more fully opened up, the means of communication improved and the facilities for transportation in-

creased, there is every possibility of a much greater output of minerals, and an expansion of the export trade in such articles.

As to what the future of China will be commercially, industrially and politically it is not easy to say, and paradoxical as it may seem, the more one knows of China the more difficult it is to dogmatise about it. Sir Robert Hart, who was perhaps one of the greatest authorities in China felt the same difficulty. Some years ago he said to Marquis Ito :—" China is indeed a difficult country. A year or two ago I thought I knew something of her affairs, and I ventured to commit my views to writing. But to-day I have lost all knowledge. If you asked me to write three or four pages about China I should be puzzled to do so."

Judging from the past fifty years, however, it is quite certain that as traders and manufacturers the Chinese will become serious competitors for commercial supremacy after the war. Preparations are being made in the interior and at the Treaty ports in all departments of Chinese mercantile and industrial life for prosecuting a forward policy with the view of increasing their trade. When once there is a settled form of Government, and the projected reforms for an honest and purer Civil Service are carried out, the anticipations of Sun Yat Sen in 1911 soon after the Revolution that the foreign trade would increase by 100 per cent. are likely to be realised.

When we consider an awakened, renovated and scientifically progressive China with its population of 400,000,000 thoroughly aroused; its vast territory nearly half as large again as the United States; its fertile soil which with some improvements could support double the present population; its magnificent river and canal traffic; its inexhaustible mineral wealth, and an extended railway system all over the country, it is not surprising that a great future commercially and industrially is predicted for China.



TIENTSIN-PUKOW RAILWAY BRIDGE.  
Driving pils for foundations.



Whether China remains Republican or evolves in the course of time a Constitutional Monarchical form of Government as some think she will, need not be discussed here. There are indications that she will follow the example of Japan, and make everything subservient to becoming a world power by building up a large army and navy for defensive and if necessary offensive purposes. Before that day, however arrives, she will have many economic and social questions to settle, and domestic, international and labour problems to solve. During the next quarter of a century we shall doubtless witness in China some remarkable experiments in State socialism as already there are efforts being made to nationalise railways, mines, etc., etc., etc.

It will be seen from the above brief review of the progress made by both the Japanese and Chinese commercially, and industrially, and the advantages they possess that they are well-equipped for carrying on the struggle for commercial and industrial supremacy after the present war is over. There is no space to deal with either the immense possibilities of development or the methods adopted for the expansion of trade by both nations. The object has been merely to indicate the importance of paying more attention to the aims and ambitions of both Japan and China, and to show from their past achievements their capabilities and resources for successfully competing in the commercial and industrial struggle which is expected to take place at no distant date.

The late Yuan Shi-k'ai although the founder of the modern army of China, was far-seeing enough to assist, encourage and promote the establishing of mills, working of mines and building of railways, which were even more important than the creation of the army. What Japan has already done in competing successfully with foreign countries in matters of trade and shipping the Chinese believe that with their greater country, population and resources, they are even more capable of doing, and are making preparations to follow the example of Japan.



Whatever the economic and political future of China will be it is quite evident from the manner the Chinese have grappled with, eradicated, and suppressed the gigantic evil of opium smoking, that there are no limits to their power of dealing effectively with and carrying out other reforms no matter how complicated and formidable they may be. As it has been truly said "the problem of China is to a large extent the problem of 'the world,'" and, therefore, it is hoped that in future when discussing the re-organization of trade after the war more attention will be paid to the two Asiatic nations which are destined to play a much more prominent part in the struggle for commercial and industrial supremacy than has been done hitherto.

CHAPTER THIRTEEN.

*The Two Cousins: A Contrast of Life and Service.*

I N the year 1873 two Chinese girls were born in different parts of Kiukiang which is a Treaty Port on the great Yangtze river some 460 miles distant from Shanghai, and 140 miles below the Treaty Port of Hankow which has been called "The Chicago of the Far East." One of these girls Mei Yü or "The Beautiful Gem" as she was called, was fortunate in being born in a Christian home. Both her parents belonged to the most aristocratic and proudest of families, and could trace their genealogies back some two thousand years. They had become Christians, so on the birth of Mei Yü the husband knelt by the bedside of his wife and dedicated their little daughter to God and His service. He vowed then that she should never suffer the excruciating pain of having her feet compressed as was the custom among all girls in China who were not of the lowest class and slaves.

When, however, Mei Yü had reached the age when girls in her station of life usually had their feet bound, she was subject to much abuse and ridicule because her's were not. On her going out other girls, who had complied with the custom, would stop and taunt her with having natural feet, which, at that time was considered a disgrace for anyone in her position. On one occasion a girl stopped and insisted on Mei Yü kneeling down and worshipping the girl's "Golden Lillies" as small feet were called. This Mei Yü refused to do, and it was not until her mother appeared on the scene, that she was allowed to pass. The relatives and friends of the family protested vigorously to her mother against what they considered indifference to the

future welfare of Mei Yü, by not having her feet compressed. They said: "you will never be able to get a mother-in-law for her," and at that time no man of position would dream of marrying a girl with large feet. But neither the father nor the mother would yield, and sanction the barbarous custom of foot-binding. There is, however, no doubt that Mei Yü, herself, would have preferred to suffer the agonising tortures of having her feet bound rather than be abused and ridiculed as she was constantly. She was thankful in after life that her parents were so far-seeing for to-day natural feet are fashionable. Her mother being a lady of birth, had very small feet though, later in life, under the influence of her daughter had them unbound.

As Mei Yü's parents were good Chinese scholars she received instruction from them both, so that by the time she was eight years of age she had memorised several of the Chinese Classics, the New Testament, the Psalms and other Christian books. Her father, owing to his scholarship and high Christian character had been appointed Pastor of one of the churches connected with the American Methodist Episcopal Mission. One member of this mission was Dr. Kate Bushnell, who had chosen as her life's work the divine vocation of being a Medical Missionary, and under very difficult conditions was trying to heal the bodies, enlighten the minds as well as lead the Chinese women and girls of Kiukiang to the Healer of souls. "Christianity in Action" had impressed Mei Yü's father so much, that when his daughter was eight years old he took her to Dr. Kate Bushnell, and said: "Here is my little girl. I want you to make a doctor of her."

Mei Yü entered the Girls' Boarding School of the American Methodist Episcopal Mission in Kiukiang where she studied and spent the next ten years of her life. In 1892 she with Miss Ida Khan went to America, and entered the Medical School of the Michigan University. It is recorded that the way these two Chinese girls passed the entrance examinations in arithmetic, algebra, rhetoric, physics and

Latin surprised the authorities of that institution. During the four years they were studying they impressed all with whom they came in contact, by their charm of manner and remarkable abilities. Mei Yü, before returning to China went to Chicago to attend clinical work in the hospital, and while there met Dr. Danforth, who became her friend and benefactor in many ways. This is what he said of the "Beautiful Gem":—"She won the hearts of all with her charming ways, and got everything she wanted. When I took her to the clinics she would often not be able to see at first, being such a little woman; but the first thing I knew, she would be right down by the operating table. The doctors would always notice, and seeing that she couldn't see would open up and let her down the front."

Owing to the difficulty the professors and students had in pronouncing her Chinese name, Mei Yü startled them one morning by announcing the fact that she was about to change her name. They naturally assumed that she had become engaged and was about to enter the state of matrimony. She, however, informed them that that was not her intention as she was "one of the products of Christianity, an old maid," and that all she meant was that in future she would be known as Mary Stone, the last word being a translation in English of her surname.

In 1896, Mary Stone and Ida Khan returned to China having received their diplomas as fully qualified medical practioners. Such was the impression which they made on their teachers that President Angell said:—"Their future career will be watched with every expectation of success." On arriving at Kiukiang they were received and welcomed by a great demonstration when some forty thousand Chinese crackers were let off in their honour. They soon after their return to the land of their birth, started medical mission work beginning in two small rooms in a Chinese house. Between the autumn of 1896 and July, 1897, these two Chinese women attended 2,352 out-door patients, paid 343 visits and

had 15 in-patients in their little hospital. They soon found that the buildings were too small for the numbers that were coming for treatment, and owing to the kindness of Dr. Danforth, who Mary Stone had met in Chicago, she with her friend were able to draw up plans which were perfected in America, for a large hospital which was erected as a memorial to Mrs. Danforth, the wife of the good man who had come to the assistance of the two Chinese women doctors.

In 1900 the new hospital was ready for occupation so they moved in; but owing to the Boxer Uprising they had to leave it. On their return to it in 1901, they found that it had not been damaged in any way, and was in perfect order. It was formally opened in December, 1901, by Bishop Moore, surrounded by Chinese, American and British Officials with many missionaries and others who were keenly interested in the great work these two Chinese women were doing. Mary Stone writing to Dr. Danforth about the opening ceremonies said:—"The Chinese were very much impressed with your way of commemorating your wife." One of the highest of the Chinese Officials who was present at the opening said:—"It would make any one well merely to stay in such a pleasant place."

In her Report for 1900, Mary Stone wrote:—"Our new hospital is a comfort and constant inspiration to us in our work. We were indeed grateful, after a half a year's enforced exile, to find it intact and ready for use. . . . During six months there have been 3,679 dispensary patients, 59 in-patients and 414 visits." Since then many additions have been made to the hospital, and now it is one of the finest and best equipped institutions in China everything connected with it being up-to-date. Owing to her remarkable ability, wonderful power of organisation and efficiency as a teacher, Mary Stone has trained other Chinese women to be doctors and nurses, translated medical works into Chinese and written a number of very useful books for lady

doctors and nurses. A famous American doctor after visiting her hospital in Kiukiang, said:— "Such a wonderful woman as Mary Stone is! I do not know of any good quality she does not possess." Another who had an intimate knowledge of college women in America, also said:—"What a marvel Mary Stone is! To me she is unexcelled in charm, singleness of purpose and all-round efficiency, by any other woman I have ever known."

The skill displayed and the successes achieved in the most difficult operations have been commented on by many eminent physicians who have visited her hospital from time to time. And these operations as they have been told us were performed single-handed without the assistance of other surgeons, which is usually obtained in the West. Two cases in which she was successful, inspired confidence in her by the Chinese women, who, at one time would never submit to the knife no matter how desperate their condition might be. One was a young woman of over twenty years of age, who could not be betrothed on account of having a hare-lip which reached into the nose, with a projection of the maxillary bone between the clefts. The removal of this was thought by the natives to be nothing short of the miraculous. Another case was that of an old woman, who Mary Stone relieved of an abdominal tumour, from which she had suffered for sixteen years, and which weighed, when removed fifty-two pounds. It is no wonder that the good doctor wrote:—"The people appreciate surgery more and more. A lot of tuberculous patients who have seen the quick results from operations want me to operate on their lungs."

During the Revolution of 1911, she won golden opinions among all classes for her courage, self-sacrifice and sympathy. Mrs. Margaret Burton relates, how she turned over her hospital to the Revolutionary party, each day going with her trained nurses to care for the wounded. She was urged to wear the white badge, which was the emblem of the Revolutionary Party; but she declined in order

that she might remain a Red Cross physician, and render whatever help she could to both sides. Her reasons for declining to identify herself with one of the belligerents only was courteously accepted by the Revolutionary leaders, and an armed guard was provided to escort her and her staff to and from the hospital.

In 1916 Dr. Mary Stone treated no less than twenty-four thousand patients, besides organising and developing a school for the training of Chinese nurses and midwives. She has recently removed from Kiukiang to Shanghai, where she has started a private hospital and nursing home. As a recent writer has said:—"Here and there the mission schools have produced another type of woman of whom any country might be proud:

'The reason firm, the temperate will,  
Endurance, foresight, strength and skill.'

and while a modern education, hand in hand with Christianity, has aroused her slumbering imagination, and fostered in her the power of sympathy, she has not lost the gentle caressing manner and quiet dignity of other days." Such a character is Mary Stone.

And now let us consider very briefly a few of the salient features in the life of her cousin Yü Kuliang or Ancient Bright and Pure Gold. This girl was born about the same time as Mei Yü in a different part of Kiukiang. Her parents also belonged to the most aristocratic and wealthiest families of that city. She was welcomed in that home of wealth for it is not true as many writers have stated that all girls who were born in China were not wanted. Had her father lived she would have had a happy time; but he died soon after Yü Kuliang had made her appearance on the earth. The mother was heart-broken at the early death of her husband to whom she was deeply attached, and like so many women in that country, vowed perpetual widowhood. In order that she might obtain strength to keep her vow, and to acquire merit she became a Taoist Nun.

The Taoists have a regular and lay order of both priests and nuns who, unlike the Buddhists may be married men and women. These do not shave their heads as Buddhist priests and nuns do. Taoist priestesses are principally spiritualistic mediums, the dieties to whom they pray possessing and speaking through them. The mother of Yü Kuliang was different from the ordinary lay Taoist nun, who as a rule adopted the profession for the sake of gain, in many cases supporting their husbands out of their earnings. This good lady became a Taoist nun owing to her resolution to seclude herself from the world, and devote the remainder of her life to piety and good works. The Taoist methods of being able to do this was to live in retirement and inaction in contemplative solitude. The more attractive and younger the widow the greater would be the honour and virtue of such a decision.

When, therefore, her husband's relatives heard of the desire of Yü Kuliang's mother they were delighted as the taking of such a vow was in accordance with the best traditions of Chinese life and history. They not only were in favour of such a venture; but memorialised the Emperor for his approval. This being obtained, they built a house at the foot of the Kuling range of hills, which they called Purity Hall, and over the portals were the Chinese characters indicating the Emperor's sanction for the life the young widow had chosen for herself and little girl.

All over China there are Memorial Arches which have been erected by Imperial Decree in honour of chaste women, and the "lady who the second time married the white flower in her hair." This refers to such widows as the mother of Yü Kuliang, white being the emblem of mourning in China. In the case of widows wearing white flowers in their hair was an indication that they were "wearing the white flower of a blameless life."

In the Purity Hall Yü Kuliang spent her childhood having no other companions beside her mother and teachers. Like many other girls in wealthy



families she had the advantage of being taught by the best teachers who had been specially engaged by her mother. In addition to studying Chinese Classics and the works of the many Commentators on them, she also read deeply the literature relating to Buddhism and Taoism in order that, with her mother she might acquire a complete knowledge of what they believed the truth. Yü Kuliang also became a lay Taoist nun like her mother whom she surpassed in devotion and zeal.

It is said that she spent twelve years in periods of three years at a time in one room, living in the most absolute seclusion, not even seeing her mother, speaking to no one, and hearing no voice during that period. She would at the expiration of three years spend a year with her mother, and then return to her private chapel or temple for another three years. In this room she had her altar and shrine with idols of wood and stone as her only companions. So ardent and zealous was she in performing her devotions that she made offering of her own flesh to the gods and goddesses when worshipping them. Like not a few Roman Catholics and devotees of other religions she thought that truth and purity were obtainable by self-mutilation and emaciation of the body.

It was not until Yü Kuliang was thirty-two years old, that she discovered that Mary Stone was her cousin, although they were born and had been living in the same city. Visits between the two families were exchanged with the result that Mei Yü and Yü Kuliang who were the same age became affectionately attached to each other. In exchanging confidences they had, naturally, much to say to each other as to their past experiences and outlook on life they both being educated women. Yü Kuliang confessed to her cousin, that the search for peace and happiness by the worship of idols and renunciation of the world had not been a success, and contrasted her life with that of Mary Stone who had discovered the secret of the happy and useful career in the service of others. Yü Kuliang was impressed

by the fact that Mary Stone had something which brought her peace, joy and happiness to which she was a stranger in spite of long fasting and vigils before the gods and goddesses of Buddhism and Taoism.

Mary Stone gave her cousin a Bible which Yü Kuliang studied with the same determination and zeal that she had the books of devotion of the Buddhists and Taoists. She also began to attend the Christian Service at the Church though owing to her timidity through her years of seclusion she at first disguised herself in a man's clothes. Later on she had more confidence, she discarded even the coarse garments of the Taoist nun. She was a frequent visitor at the hospital where she watched her cousin, with great interest as she attended and prescribed for women and children. She accepted an invitation from the Stone family to spend a few days with them, and listened eagerly to all they told her of the blessings of Christianity which was the source of inspiration and strength of her cousin in her great work of healing the sick.

On Yü Kuliang returning home after her first visit to the Stone family she gave up the worship of idols, and when Mary Stone called to see her it was to find that she was studying the Bible more earnestly than ever, and praying for the Holy Spirit to enlighten her. She told her cousin that she had finished with having any more to do with idols, so Mary Stone said to her:—"If you no longer believe in idols get rid of them. Give them to me." Her reply was "take them away." Her mother, however, when she found out that the idols had been sent away was very angry, as she was afraid some evil might befall them in consequence.

Although Yü Kuliang was desirous of entering the Boarding School of the American Episcopal Mission in Kiukiang with a view of studying English and other subjects, owing to the long fastings and the laceration of her body had so injured her health, that she became very ill. With her mother's consent she went into her cousin's hospital,

where, according to her own statement, she spent the happiest days of her life. Just before her death she having become a Christian, said to her mother : —“ There is nothing in this life of ours, nothing. We were all wrong. I'm so glad it is over, and now I am not afraid for I am going to that beautiful place which Jesus has prepared for me.” And so she went to see the King in His beauty.

There is no need for me to point out the contrast between these two cousins. It will have been seen what Christianity had done for Mei Yü, inspiring her with the noble ambition of being an exponent of “ Christianity in action ” among her own people, and the joy she had in the service of humanity. To some it might seem that the life of Yü Kuliang had been a sad failure and a wasted one; but she, as well as her mother by their search after truth had been ignorantly worshipping the same Heavenly Father as the Stone family. Taoism as understood by these two earnest souls was not the degrading and demoralising system we have seen practised in China.

Although in the course of centuries Taoism has degenerated, much of the teaching of Lao Tzu the founder of the system is akin to what we find in the Christian gospels. According to Lao Tzu the three precious things to hold fast are :—“ Compassion, humility and economy. Being compassionate, I can be brave; being humble, I can become the chief of men; being economical, I can become liberal.” While Confucius only taught the negative side of the Golden Rule to return good for good, Lao Tzu's teaching was that we should return good for evil. Although the Tao-Te-Ching, the Bible of the Taoists only contains 5,000 characters it is said by those who have studied it, to be the most delightful book of that class. They tell us that it seems to approach nearer to the grand truths so magnificently expressed in parts of our own incomparable Bible.

While Taoism has degenerated into a system of magic, superstition and wizardry it was not always

so, and educated women like Yü Kuliang and her mother having read deeply on the subject, probably understood the inner meaning of the teaching of Lao Tzu and his Commentators, thus becoming mystics as so many devotees of such religions did. The question has been asked as to whether the degenerate spiritual conception which is expressed in the superstitions of modern Taoism exhausts the religious activities of the Chinese? And the writer who puts that question answers "*by no means.*" He shows that "not a few of the most devout disciples of the Christian Church in China, especially the women, are those whose spiritual aspirations found their earlier expression in Buddhist rites." And so with Yü Kuliang and her mother they belonged to those elect souls who believed that "it is only with renunciation that life, properly speaking, can be said to begin." Confucianism, Taoism and Buddhism were the tutors that eventually brought them to know Him who is the Way, the Truth and the Life.



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